

The Churchman.

SATURDAY, SEPT. 21, 1878.

It is now probable that the plague is close at its end, and that the terrible roll of death will not grow much longer. Those who are laboring there declare that they have enough money for the present. There is, however, or there will be, as Winter comes, a need possibly of further help in caring for those who have been left destitute as the plague passed over them. When that need takes definite shape, we shall ask our readers again to lend their aid.

HEROIC PIETY.

Out of the lurid atmosphere of the plague there come stories of self-devotion before which tales of chivalry grow pale and dim. Men and women have been toiling night and day in the plague-stricken cities at the bidding of a spirit which is beyond heroism; which is indeed piety itself. It is something greater than valor, it is a Christ-like spirit, which has urged them to their great deeds.

Of the living among these glorious workers we may not speak. They would not wish it. But many have died. Of them we may write, for their glorious example is the Church's inheritance. And it is a rare one. Not all the gold which has been so freely poured out by sympathizing communities is too much, nor even enough, to pay in return for the blessing that ought to come upon our land from the contemplation of such unworldliness, such devotedness, such a holding up of an ideal higher than mere personal success.

Out of the host of clergy, of sisters, physicians, and nurses, of fathers and mothers, and wives and husbands and children, who have laid down their lives in discharging duty, we mention here a single one. We do this not because his devotion was greater than that of others; but it was so great that it may well stimulate his brethren in Christ's ministry to a like following in their Master's footsteps. It may, too, teach the laity that among the clergy they can find leaders in good works.

Charles Carrol Parsons, rector of St. Lazarus's Church, Memphis, Tennessee, had made a history before he entered the sacred ministry. He was graduated from West Point in the year 1861, at just the moment when his country needed the services of devoted sons. During the long war his untiring valor and skill wrought much advantage to the cause he served, and brought him rapidly repeated promotion. "Colonel Parsons's Battery," of the Fourth United States Artillery, was famous. Finally, at Perryville, in Maryland, its duty was to check the advance of the opposing army

until the Federal forces could be properly disposed. This work it performed until it was at length annihilated. Every gun but one had been silenced, and by that one gun only Colonel Parsons was left standing. He saw that to fire it would only cause loss of life, without advantage to the cause he served. He therefore calmly drew his sword, turned toward the Confederates, placed his hands "at rest," and standing erect, awaited their fire, which would surely bring him death at his post of duty. The guns of some soldiers were already levelled at him, when they were struck down by the Confederate officer, who exclaimed, "Don't shoot such a man!" and Colonel Parsons was allowed to walk off from the field.

Here was a true devotedness, a true self-abnegation, a readiness to give up life itself when duty called him. The same spirit led him, after the war was ended and his services in the army were not urgently required, to enter the Church's service in the sacred ministry. That service brought him once more face to face with his own death, and his heroism was splendid with devotion to his Divine Master. He met his death at last ministering to those who in other years had opposed him on the battlefield. "Blessed are the dead who die in the Lord."

Thus Divine mercy has forced the flaming sword of the destroying angel to kindle a fire of earnest piety, of single-hearted devotedness, in the midst of its destructions. May that fire not go out. Rather, brethren of the clergy and of the laity, let us kindle from it the same fire in our own breasts. There is a superstitious custom among the Mohammedans, when a great band of them has reached their holy place, of hurrying, crowding, in their eagerness almost quarrelling, to get at the sacred fire, in order to light their own torches and bear them away. That superstition is a figure of what might be done now among Churchmen. It is for us who remain to kindle our own hearts from this self-sacrificing devotedness which has shone, and is shining, out of the fatal plague. There was never greater need of it. The Church's work languishes; the faith of members is dulled; their obedience is laggard; some are swerving from the right. Kindle anew, in God's name we ask it, that devotedness which shall compel you to face without flinching any duty that may come upon you, and shall allow you no stay in incessant labor for the cause of Christ, the great Head of the Church.

ST. MATTHEW.

The persistent study of a certain class of critics has been to oppose St. Matthew's Gospel to that of St. Luke.

This has not always been done in an infidel spirit, whatever its effect may have been. It is the result of that *tendenz* theory which has been so fashionable in Germany. According to that, every New Testament author was supposed to represent a certain school, and to write in its interest. This one was Pauline; that one Petrine. We wonder if it ever occurred to these critics what an utterly modern idea they are assuming as ancient? No doubt there was partisan writing in old time, as long ago as books were known; but it was partisan writing in the way of the men of old. A man took his side, and then said all he could for it, and all he knew against the opposite party. Controversy was like the quarrelling of school-boys. Truth and decency might have a restraining influence, but that would be all; the natural impulse was to hearty, honest partisanship. The modern idea is of taking a side because of a mere preponderance of evidence or a preference of views. A man writes a history or a biography in a particular interest. It is often a toss-up with him, as he begins, which view he will take. The coloring he may give is mainly a question of literary art. He works as a lawyer works, to get a verdict; but the direction of his working depends upon which side he is retained.

This is the exact opposite of the old way. The old way is that of the injured client telling his story; the new way is that of the counsel haranguing the jury. The old writer was not particular about his facts. Believing Cyril or Cyprian a saint, and believing with all his heart, he was ready to take miracles on trust and wonders at second hand. Believing Arius or Aetius to be an imp of the lowest pit, he was not careful to sift any scandalous stories which might be afloat. If not strictly true, the worst that could be said would be *ben trovato*. The modern critic proceeds in an absolutely opposite way. He is scrupulous about his facts. He will spend years in ransacking the archives of a kingdom and the shelves of a library, that he may get every account just as it was written, and every date verified. But over the effect of those facts—their grouping, coloring, the motives to be inferred, the principles to be suggested—he has full power. With these he deals not in the ancient fashion of love gilding, or hate blackening all; but in the cool, passionless, artistic way of the present century.

We have thus prefaced our notice of the question stated above, because we ask attention, and that carefully bestowed, to the point we here raise. We believe it to be a very important one. The modern critic assumes in the ancient writer a host of things which are solely the growth of the present. A German

critic, if he dared, would be quite capable of writing a history in the interest of a particular school, therefore he supposes St. Matthew and St. Luke to have deliberately sat down to a like task. The idea of bringing the literary notions of the present to bear upon the construction of their Gospels is as preposterous as to suppose that they composed them by the aid of telegrams between Antioch and Jerusalem. Certain principles of literature are eternal, and found in every age; others are as evanescent as the day.

Now, setting aside for the moment the sacred origin of the Gospels, let us take the circumstances under which they were written. They were composed by those who had intimate, probably personal, knowledge of the facts. They were written for immediate use. They were to be read by those who also were acquainted with the facts, or could become so without difficulty. These facts were of such a kind as to make exaggeration almost certainly fatal. They were facts of overwhelming importance to their readers and writers alike. They were selected facts out of a vast mass of incidents and words. Apart from the controlling power of the Holy Spirit, the presumption in favor of reverend and studious accuracy, and of under rather than over statement, is, humanly speaking, stronger than in any known writings.

In all apparent contradictions and discrepancies, therefore, the true critical principle is to accept all reconciling explanations as *a priori* the most probable ones. It often happens in courts of law that there is a conflict of testimony between witnesses of unquestioned veracity. The business of the judge is to reconcile, if possible, this conflict. The rule of the criticism above described is the opposite to this. It assumes, on principles which we have tried to show are purely modern, an original tendency of composition on the part of each evangelist. It strives to widen the breach by giving each fact a bearing in this imaginary direction. There is, no doubt, a grain of truth in this. The fact of different Gospels dealing with the same period and events implies difference of treatment. Their reason for being is the giving of a new aspect to well-known things. But the rule of difference is to be sought in principles in harmony both with the general purpose of all and the particular design of each. There is no question that St. Matthew wrote for Jews.

There is as little doubt that St. Luke wrote chiefly for Gentiles. What is to be looked for is that St. Matthew, in such a case, would make his work available for Hebrew needs. This is found to be the case. Omission is not the accident but the necessity of a work which frankly adopts selection as its basis. But there could be no polemic plan such as the modern criticism dis-

covers. That presupposes St. Matthew to be aware of St. Luke's intention, and to be writing when a Jewish interest is already developed adverse to the Gentile interest. Or, seeing the difficulty of this, it adopts the other horn of the dilemma, and calls St. Matthew's the original evangel, and the others modifications of it in the interest of new and rising schools of faith and thought. This falls to the ground because such a scheme is a pure anachronism. It is negated by the fact that the differences are just those which are not necessary to any such design. The theory can be made plausible only by assuming between St. Matthew and St. Luke a radical difference of belief on main points of the same story. Is there any reason to suppose this the case? On the contrary, the strongest evidence is at hand to prove essential agreement.

Let us suppose two accounts of the life of Jesus written, one by an avowed unbeliever in His Messianic claim and the other by a disciple. It would be found that all the points on which the evangelists are agreed would then be the points of difference, while the present alleged divergences would naturally and necessarily have disappeared.

REST AND TOIL.

Vacation is not rest for the sake of rest, but rest for the sake of labor. Every hour of vacation means, or certainly ought to mean, a renewal of purpose and strength to war a good warfare. It is not a matter of self-indulgent, idle repose, but of resting for the time so as to become a more efficient workman. It is a good thing, therefore. A clergyman's vacation ought to be as perfect at one time as his concentration at another. No matter how completely he puts aside news, business, books; how unconcerned he is about troubles in the parish or tribulations in the flesh; how relaxed he is physically, or empty mentally; how far from the busy, restless world he banishes himself, even going into seclusion in the wilderness. It is all the better if in due time, when he comes to get himself together again, he will go into his study with new purpose and enthusiasm, preach with unusual earnestness and fervor, and work among his people with unwonted efficiency and zeal. Rest means this, or it means nothing. Satan never rests; and no rector could afford to leave his parish for the purpose of self-indulgence. But all is well if rest is to him as Winter to vegetation, and if there is more abundant labor, and the hasting forward to a more joyous harvest. This is what the parishes and congregations have a right to expect as the recompense for the absence of their pastors. The shepherd may have the benefit of the shade, if when he returns to his flock he feeds them more abundantly, and cares for them more assiduously and tenderly. The

ploughman may leave his plough in the furrow, if when he takes hold of it again he goes to his work stronger, healthier, heartier. If he feels the delight of labor as he felt the delight of recreation; if he feels anew the greatness and responsibility of his vocation, giving himself wholly unto it, and taking it up with the greater ardor, then is rest for him and his congregation as good as toil.

MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.*

FOURTEENTH SUNDAY AFTER TRINITY.

We go back a little way in the chapter from which the holy gospel is taken to find the origin of the first supplication of the collect for the "increase of faith." For when the apostles had received the Master's teaching about the avoiding of offences, they said unto Him, "Increase our faith." And, not without intention, we may well believe, did He ordain the meeting with the ten lepers, that by its incident of faith increasing in three stages, He might rebuke their little faith, which, had it been as large even "as a little grain of mustard seed," might say unto the sycamore tree, "Be thou plucked up by the root, and be thou planted in the sea, and it should obey." If so little faith could work so great results, how very little our faith must be, accomplishing so little; and how much need we have to pray, "Give us the increase" of it. In like manner the gospel illustrates the increase of all the graces asked for; for *their* hope grew who, from the uncertain expectation of the vague cry for mercy, found such increase of hope as nerved them to undertake, and buoyed them to complete, that almost hopeless journey to the priests, which only *they* were bidden to do who had been first cleansed. Plainly, they were "led of the Spirit," for they were "not under," but outside of "the Law." Alas, for the token, that faith and hope, little as they are and slow to grow, are yet larger and grow more readily than love. It is part of our general ingratitude. Faith and hope we ask for, and we get an increase of, because they are pre-requisites, without which we cannot have the relief of our necessities from God. But love comes afterward, when we have gotten what we want, and so we care not for its increase; and out of *ten* cleansed there is but *one* whose charity has grown.

Practically, we would leave out in our praying the last clause of this Sunday's collect altogether. But the condition on which alone we can receive the fulness of God's gifts is not only that we should believe more and hope for more, but that we should love more too. And so we pray, Give us the increase of charity, that from merely *doing*, we may come to "*love* that which Thou dost command." The other order of progression is just as true, and more in keeping with the gospel lesson; for the Samaritan leper did not so much obtain because he loved, as love because he had obtained. This same thought of increase underlies the whole figurative teaching of the epistle—our growth in grace, and the growth of grace in us. For we are to "*walk* in the Spirit," and to "*be led by the Spirit*"; as the bishop's prayer in the Confirmation Office so

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restly asks, that we may "daily increase the Holy Spirit more and more, until we come unto the everlasting kingdom." So is the growth of grace in us set forth; because of very love and faith, for whose increase in we pray, are *fruits*; graces, that is, that grow and ripen to perfection. The apostle, to-day's teaching, is concerned with a new contrast between "the flesh and the Spirit"; and the offset of the Law against the Spirit simply means that men whom the Spirit really leads are "not under the Law," because the Law finds nothing in them to forbid or to condemn. They are doing things "against which there is no law." The contrast is between the Spirit and the flesh, not between the spirit of a man and the flesh of a man; between that in us which is spiritual and that in us which is carnal. It is between the spirit of God and the natural spirit of man. And it is not only a contrast, but a contest, strong on both sides, each "lusting against the other." The expression is the strongest that could be selected. We know how strong our lusts are. So strong are the desires; the motions of the Spirit within us. And that balanced condition, as of a drawn battle, which the apostle describes, and which is the condition of the earlier and imperfect stages of the Christian life before faith or hope or love have been increased, is on both sides true. We cannot do what we will—of our natural, unsanctified free will—because the desire of the Spirit resists it. And yet we cannot do what we will—of our spiritual, sanctified will—because our free will resists that. Hence comes that perpetual balancing and swaying of weak natures between good and evil. But this cannot last long. There must be increase of one or the other—fruits of the Spirit or its decay. By and by the lusts of the flesh, which always "grieve," will "quench the spirit." Or else, that better thing will come. The Divine will conquer the human; the Spirit the flesh; and, coming to love what God commands, our will shall be conformed to His will, until we can do, *He and we together*, what, together, we will. It is important to notice here, in three ways, how very plain and personal and practical the application to ourselves is of this mysterious truth. Like most theological speculations, of which men find so end,

In wandering mazes lost,
the commonest daily experience attests its positive reality. The *περιπατεῖτε* used here in the words "walk in the Spirit," is the word applied to life in its ordinary duties and details; and the whole injunction relates to the daily life and conversation of a Christian man. So the enumeration of vices deals not only with the common sins of the flesh, but it makes some curious collocations; as, for instance, "drunkenness and revellings" are classed with "murders and heresies," which, nowadays, for evidences of independent and ingenious thinking, find place in the catalogue of sins, which begins with "adultery" and ends with "they that do such things shall not inherit the kingdom of God." In our day of violent partisanship, in Church and State, it is not amiss to note that what we translate "strife" is really venal partisanship, *φιλονεμία*, which is the curse of our politics, and that "seditions" means merely parties, *σχισμασμία*, whose mutual bitterness of feeling so hinders the unity and progress of the Church. To-day's so-called *spiritualists*, who are the most sensuous of *materialists*, and the patrons of that class of charlatans who pre-

tend to the possession of mysterious knowledge, are guilty of the sin of "witchcraft," either in the revolting form of necromancy, which is consultation with the dead, or of sorcery, which the word used here for witchcraft, *φάρμακεία*, literally means. Against these sins—common, vulgar, gross, the fruitage of the flesh—is set off the list of virtues, which are "the fruit of the Spirit." And we find these not the rare and signal attainments of chief saints, nor the heroic qualities of prominent and distinguished lives. They are the graces, as the others are the disgraces, of men's *daily* walk; flowers that bloom and fruits that grow along the wayside, within the reach of all. And they, really, are summed up and involved in the three graces for whose increase the collect prays. *Once for all*, the closing sentence of the epistle tells us, when we became "Christ's, we crucified the flesh, with its affections and lusts." But, though the act of what Bishop Ellicott calls "ethical crucifixion," the nailing of our nature with Christ to His cross, is a past act, done once for all, when, in baptism, we were united with Christ in His death; yet, by the very meaning of the word, it is a continuous act, a dying daily, the slow process (mortifying, it is elsewhere called) of "death unto sin."

We turn to the gospel miracle. It tells the story of what Christ has done for all our race. For, "as He entered" this world, the first thing that "met Him" was the leprosy of men; "ten men," all men that is, since *ten* is the number of completeness. They "stood afar off"; for sin, of which leprosy, in its inheritance and its almost incurableness, is the type, had "separated between us and God." Before He came, the leper's cry had been the cry of all men, uttered or unexpressed, "Unclean! Unclean!" When He came, "separate from sinners" in His holiness, yet sympathizing with them in His love, the cry of hopeless confession became the plea for mercy.

This was the *beginning* of faith and hope. And now the story becomes personal. To those who look for mercy from the Master He says, "Go, show yourselves unto the priests." That is, in one sense, He bids them do some strange unlikely thing. For only cleansed lepers had occasion to show themselves unto the priests, since, "under the Law," the priest's only function was to inquire into a leper's cleansing, and, if he found him cured, to pronounce him clean. But these men set out "unclean," in all their leprosy, to do what only cleansed men were warranted in doing. What is the meaning of this? First, it means the increase of "faith and hope," gained, as we gain increase of strength in physical things, by the exercise of what needs strengthening. And it means more than this. One man will argue from it the *uselessness* of priests, because these men were cleansed before they got to them. Another man their *impotency*, because they only could pronounce those clean whom God already had cleansed. But neither of these teachings are here. The simple truth is that Jesus Christ commanded those ten men to employ the religious institutions of that time for the purpose for which they were instituted. They needed faith enough in Him to believe that, if they went to ask from the priesthood a declaration of their cleansing, they would be cleansed before they got to them. But they were sent to use, for its prescribed purpose, the ordinance of God. And in the

act of their obedience to Christ's command they obtained that which Christ promised.

This is the leading lesson of this story that men have need to learn to-day. If they have faith enough and hope enough to cry to Christ for "mercy," they must have *increased* faith and hope to do what He commands, however strange the command may seem; to use for the high spiritual purpose for which Christ has instituted them the human instrumentalities and earthly institutions through which He conveys the cleansing of sin. "Whatever He saith unto you, do it," is ever the safe rule for the servant of God. Apart from this it stands for us to learn that in the Christian dispensation, "Go, show yourselves to the priests," has a deeper meaning for the sinner than the same words, "under the Law," meant to the leper. For the Christian priesthood is set not to pronounce judicially upon a cure accomplished apart from it. Its function is to represent Christ; and in His name to convey to men, through His appointed means, the grace that accomplishes their cure. Our obedience, therefore—our use of the Divine institutions for the purpose for which they were instituted—implies the faith and hope of pardon conveyed through sacraments. The Jewish priesthood was but a shadow, as were its altar and its sacrifices. The substance of all these is in the Christian Church, in which Christ is present and powerful to save. The one was as an early morning cloud, tinged faintly with the light of the approaching sun; the other is the rich atmosphere of full day, irradiated by the abiding presence of the risen Sun.

The double distinction of the closing portion of this story cannot safely be left out; for it contains the sad and prevalent truth that even in those whose faith and hope have been at once increased and rewarded of God, love has no increase at all. Only one of the ten came back, for love of God, to glorify and praise and worship Him. He *loved*, the others only *did*, what God commanded. But there is another difference, implied at least, between the ten and the one. For a larger gift is given to the one man's love than to the ten men's faith and hope. They all were *cleansed*: he, also, *was made whole*. Doing what Christ commanded, they obtained what *they asked*. He, loving not only the commandment of God, but God himself, obtained what "God does promise." And God's promises to those "who love Him above all things" "exceed all that they can desire."

It is for this that we have need to supplement the apostle's prayer, in the earlier verses of this chapter: "Lord, increase our faith," as this collect does, "give us the increase of faith and hope and *charity*"; and to interpret rightly the Master's commendation of the Magdalen who "loved much" *because* "much had been forgiven" her.

WM. CROSWELL DOANE.

PROFESSOR FRIEDERICH MICHELIS:

A Founder of Old Catholicism.

As Old Catholicism may now be said to have entered upon its second stage, your readers will be interested to hear something of one of its most eminent founders. Having often heard the name of Michelis, I took advantage of a tour for the health of a member of my family, and visited him at Freiburg. He received me with the utmost cordiality, and on his returning my call we conversed for hours

on the history of the Old Catholic movement. Having learned later, and from other sources, of his great personal exertions, I wrote him with the request that he would send me a more detailed statement than had been possible when we met, or, at least, give me again the dates and names of cities, all of which naturally I could not remember. This he has done in a letter which I have before me. I will delay with no introductory remarks, but proceed at once to the description of his work, only promising that if Old Catholicism lives (and no congregation has as yet become extinct), its life and progress will, in my opinion, be more owing to Prof. Michelis than to any other one person.

On the 27th of July, 1870, Prof. Michelis published in the Augsburg *Allgemeine Zeitung* the following protest against the Infallibility: "As a sinful man, but steadfast in my apostolic faith, I raise my voice against Pius the Ninth as a false teacher and disturber of the Church, he having presented as a dogma the doctrine of the personal infallibility of the pope—a doctrine founded neither in the Scriptures nor in tradition, and having to this end misused the form of a general council." This, as I understand it, was the first public utterance against the great error. Action, on the part of Rome, was not wanting. The Bishop of Ermeland, in whose diocese Braunsberg is situated, immediately forbade Michelis to celebrate mass within his jurisdiction, and ordered all Catholic students to refrain from attending his lectures. This left him without occupation, and he determined on a tour throughout Germany for the purpose of rallying all who were disposed to protect the Church from increasing error. The following is a brief sketch of his extensive labors: He seems to have begun in Cologne. He took a hall, and charged an admittance fee, his private fortune not enabling him to contribute his expenses to the cause. His lecture was attended by a select and overflowing audience. This success was followed up in Düsseldorf and Cräfeld. I say he had success in Cräfeld. This was none the less a fact because he was persecuted there. The crowd mobbed him at his hotel. Whether he met with personal violence, as afterward at Lippstadt, I do not remember.

But the opposition was great. He, however, fought the matter out with characteristic energy, held his lectures in the face of every threat, and sent to the mayor one hundred florins, which remained after paying expenses, to be given to the poor, without distinction of sect. At Aachen-on-the-Rhine he could get no hall for love or money, and the prefect of police officially stated that he could not be responsible for his life should he hold an open-air meeting. He was obliged to desist. He then visited Wiesbaden, where things went more smoothly.

From there he went to Munich, and then to Vienna (some distances, you will observe, were embraced in this excursion). At Vienna he contended for a week to get permission to hold an oration. All sorts of difficulties presented themselves. At last two different orders were extracted from the authorities, one forbidding and the other permitting his speech, and they were both published side by side in the *Neue Freie Presse*. He finally gained his point, but was obliged to risk something, for he could only get an enormous and very costly hall. He persevered, however. His lecture was attended by an overflowing audience, including among them the greater

part of the aristocracy. By this effort he founded a large Old Catholic congregation. His choice of a pastor was unfortunately influenced by erroneous advice; but it is to be hoped that repentance or a new appointment will remedy the defect. He then went to Graz and Linz, and then again north. He visited Wiesbaden the second time; then Offenbach, then Paderborn, the seat of a bishopric. At Münster he could do nothing, the local feeling being too high. He then went to Heidelberg. From there to Krems, in Austria. He visited Pesth twice. Almost without exception his lectures were attended by large and select audiences, and were reported in full in the papers. As a matter of course his expenses were more than paid, and what was left was sent to the local poor. He then saw Bishop Howard, who was the Hungarian minister of public worship in 1848, then Archbishop Haynold in Coloza, and Strossmayer of Diazowa. The latter great prelate, it will be remembered, has never submitted to the dogma. He was the ablest man in the late Vatican Council, and the clamor against him was at times extreme. "*Protestans es; hereticus es!*" met him from all quarters. He received Michelis with open arms, talked long and ardently; but he is a prince in position, and has too fine a palace and too many lackeys to be a reformer.

This brings us to the date of the Munich Conference, when Old Catholicism had its first formal recognition. Here Prof. Michelis of course was prominent and the movement was set on foot. One of the most ardent deputies was from Katowicz, a town where the entire congregation had come over. On visiting the place later a leading Ultramontane gave him a lift in his carriage as he was passing by on foot. But when he found out later who had been his guest he actually burnt the vehicle—an act which was as silly as it was significant. This circumstance is communicated to me by Mr. Maenner, the leading layman in Stuttgart, where, however, the congregation is still very small.

In 1871 Prof. Michelis founded the congregation in Braunsberg, where he holds his professorship. He is at present merely on leave in Freiberg. He spoke also in Breslau, Ratibor, and Glogau. Everywhere he was met with enthusiasm either for or against. Of the last we have the memorable instance of Lippstadt, in Westphalia: Here our ardent apostle came to make his appeal. It being some saint's day, he went quietly to Church. There he was recognized by the officiating priest, who attacked him, not under his own name, but under the uncomplimentary one of Judas. He was soon the centre of observation, and on leaving the building the crowd gathered about him crying, "Judas, Judas!" He took no notice, making the best of his way on. The demonstrations became more violent. The police gave him no real protection. At last a stone was hurled, which struck him on the head and threw him upon the pavement. A moment more and he would have been trampled to death. He was rescued by a hussar company. The indomitable man, however, returned later to the place, delivered his address to a large audience, and sent a bountiful gift in money to the mayor for the poor of all persuasions. This approached as near to the stoning of the apostle as any modern case that I remember. He then visited the Palatinate, Landau, Kaiserslautern, Zweibrücken, Küssel, etc. The Autumn of 1872 he spent in Heidelberg. Whether he took part in the founding

of one or both of the two flourishing congregations there I cannot say.

In the Spring of 1873 he held his first address in Freiburg, Baden. He then went to Constance, where he founded the first recognized congregation within the grand duchy. From there he was called to Zurich, where a whole congregation came over, acquiring a church building. He then retired for a breathing time to his family, on the way preaching in Breslau. In the Spring of 1874 he was called to Baden, and founded churches in the highlands of the Black Forest, also in Thiengen, Waldschut, Zeckingen, Kreuten, Shihlingen, Blumberg, etc. That in Thiengen has one of the most beautiful churches in the country, a rare advantage for the Old Catholics. And it was gained from the Romanists. At Phuezen he held a public discussion, challenging any Romanist to confront him. This was occasioned by the attacks of the leading priest there. The meeting was held in the public square, and was attended by from 2,000 to 3,000 persons.

The Romanist was on hand, and first attempted the strategy of ridicule. This failing, serious argument followed, when Michelis invited him upon the platform. This was his ruin. The unfortunate man, when pushed by the professor on his authorities, could only answer, "So I heard it in college." He retired much crest-fallen. Good order was preserved throughout. From Thiengen, Michelis was called to Freiburg, where the government has given him one of the finest churches, and where he ministers to large and interested congregations. In the neighborhood of that city he founded congregations in Kapel, Furtwangen, and in "other places." About this time he visited Cardinal Haynold again. In a discussion on the Infallibility the cardinal owned that for himself the subject had its difficulties, but that it was necessary that the Church's utterance should be one.

He however hoped that his ardent brother "would stop, study botany with him a little"; it was his "pet study," and he had a skilful gardener, and they might discourse further. To which the professor answered, in the spirit of Knox, that the Gospel of Christ was no "lieb-ling's studium," but a matter of solemn consciousness. Dr. Michelis's most energetic and fearless course has been all along the more difficult on account of his late distinguished brother. This was Edward Michelis, who was a martyr in the cause of high Romanism, as Michelis is in that of reform. Edward Michelis was a secretary or chancellor of the Archbishop Clement-August, of Cologne. He was thrown into prison in 1843 for his conscientious refusal to submit to the Prussian government in the matter of mixed marriages. In fact he shared the sufferings of his eminent friend, and all without the shadow of a trial, no *habeas corpus* having procured for him a hearing. Some time later the pope himself seems to have yielded up the point, when Michelis was released. He was then called to a professorship in the seminary in Luxemburg. Here his activity was great. He founded and edited the first German newspaper printed there, and reclaimed the place from French influence. But his health was shattered by his labors and previous persecutions, and he died in 1853. There is a monument in Luxemburg erected to his memory.

The name of this devoted man is known far and wide among Romanists, and the circumstance constitutes no small portion of the difficulties in the way of the present Dr.

Michelis. He receives letters from all sides, from America, asking, "What are you doing? Have you forgotten your sainted mother?" etc. Dr. Michelis is what we might call a liberal conservative—that is, as to his politics. His temperament is not so conservative as enthusiastic. He claims to be a devoted Catholic, full of zeal for the Gospel of Christ. With all the middle-aged and elderly, he was loath to see the enforced celibacy of the clergy. We must not fail to grasp his feeling. Life-long associations have made celibacy to him almost synonymous with respectability in a clergyman. He and his companions have made the great sacrifice of themselves, and they have small opinion of those who are not willing to "give up the family for Christ." They are not anxious to be despised by priests, or priests who want to be despised. Michelis still holds to what the moderns would call the old Roman errors, or, at least, does not yet deny them. I need hardly say that I myself would coincide in his description of some of his views, but I should be heartily ashamed of myself if I were so thoughtless as to fail to appreciate his position. His heart is as full of fire for the cause of Christ as Luther's was, and no educated person, however ultra-Protestant, could withhold from him his sympathies. He still holds to a visible primacy of the pope—its very formidable proposition. He merely thinks that the Churches ought to have a visible head on earth, as they have a spiritual one in heaven.

We have something like this in a presiding bishop, and the Anglicans have it in the Archbishop of Canterbury. The doctor, however, grows warm over his subject, and, as is the case with most men of his type, expression with him becomes at times vehement. He "recognizes our apostolical succession perfectly," and has a deep sympathy with all who hold the essentials of the truth, wherever found. He was willing, though not desirous, to see the law of enforced celibacy abolished. His feeling is that the Church destroyed the freedom of the sacrifice. Before, one could not be a priest without perforce giving up marriage; now, one can sacrifice the family freely. To be a priest does not necessarily entail celibacy. Such is a sketch of the man.

Now let me note what may seem a curiosity. Here is the most practical, energetic, devoted leader of the Old Catholics—a man of whom a Stuttgarter said: "If we had ten such men we should carry everything before us!"—and yet he is a professor of philosophy. There are professors of philosophy generally Aristotelians) on some of the German Catholic theological faculties in Germany—certainly on that of Munich—but he is not even in a theological faculty. He has written several works on the subject of philosophy. His last is a "Philosophy of Consciousness." In short, he is a conspicuous example of the fact that it is possible to be educated and yet a believer.

He is liable to be summoned back at any time to his chair in Braunsberg. I believe, however, that the authorities are favorable, and will not force him to resign his place or parish.

LAWRENCE H. MILLS.
Stuttgart, August 16th, 1878.

THE London *Athenaeum* states that a life of the late Bishop Selwyn, written by a Derbyshire lady, is in the press, and will be published on an early date.

ENGLAND.

RETURNED.—The Rev. J. H. Heard, formerly a clergyman of the Church of England, who about three years ago left it and joined the Congregationalists, has now returned and been licensed to the curacy of St. Andrew's, Westminster.

BISHOP PATTESON'S SISTER.—Miss Patteson has been delivering a lecture before a ladies' association connected with the Society for the Propagation of the Gospel in Foreign Parts, on the state of women in heathen countries. Miss Patteson, who remained seated, was very quiet in her manner, but very earnest, and her pathetic account of the Zenana, Melanesian, Turkish, and African women in a state of domestic slavery produced a great effect on her audience. She praised the work of a Miss Blackmore, a Somersetshire lady, who was laboring abroad for the object she had in view; and with regard to the education of female children in Madagascar, said that the bishop considered that the boarding-out system was necessary to prevent the good effected in school being undone at home.

THE BISHOPRICS' BILL.—On Wednesday, August 28th, the act which received the royal assent on the day of the prorogation for the foundation of four new bishoprics in England was issued. The preamble recites that it is expedient to provide increased episcopal supervision in certain parts of England, and the four bishops are to be the Bishop of Liverpool, the Bishop of Newcastle, the Bishop of Southwell, and the Bishop of Wakefield. The ecclesiastical commissioners are empowered to receive public contributions for the endowment of any of the new bishoprics, and whenever they certify to her majesty that the annual value of the endowment fund, with the sum to be derived from a contributory bishopric, is not less than £3,500 a year, or £3,000, with contributions to raise it within five years to £3,500, then her majesty, by order in council, may found the new bishopric. The number of bishops sitting in parliament is not to be increased. So long as there is not a dean and chapter of any of the four new bishoprics her majesty may appoint the bishop by letters patent. The other provisions are to carry out the act, including one to rearrange the boundaries of the dioceses of Manchester and Liverpool. The assent of each bishop whose diocese is affected by the transfer shall, unless the see happens to be vacant, be given to the scheme before it is laid before her majesty in council. The new Bishops of Liverpool, Newcastle, and Wakefield are to be subject to the metropolitan jurisdiction of the Archbishop of York, and that of Southwell to the Archbishop of Canterbury.

CLERICAL BICYCLISTS.—There was a gathering recently at Coventry of bicyclists, who were addressed by Canon Baynes, who believed that the poorer clergy who had large districts to travel over would derive great benefit from the use of the bicycle. The Church of England was thoroughly alive now, and he believed that by the help of the bicycle she would win. Mr. Delf, an Independent minister, replied: "If he will buy one and try to ride it, I will buy one and try to ride also, and I will undertake to come in first." The canon having accepted the challenge, Mr. Delf added: "Then I order mine."

Two clergymen were recently arrested for riding on the footpaths. They gave their names and expressed a wish to go before the magistrate at once if any offence had been committed. The defendants stated that they were not aware it was contrary to law to ride on the footpath; and one of them added that he had travelled 700 miles on his bicycle and had never been stopped before. The bench ordered payment of three shillings in each case. The defendants paid the money, and having thanked Inspector Yardley for bringing the case on at once, jumped on their bicycles and rode away.

A PROTEST.—Bishop Alford, late of Victoria, who was not a member of the late Lambeth Conference, has published an expression of his dissent from the course pursued at the same, in the form of a protest. He thinks there was not sufficient recognition of the XXXIX. Articles; he denies the right of the English Church, without concurrence from the State, to create territorial dioceses, "much less to assume territorial titles, especially in Scotland, where the Presbyterian

Church is the established Church." He deprecates all appeal to catholicity in the usual acceptance of the term as a test of right or wrong. He questions the propriety of the presence, in the conference, of bishops of the Episcopal Churches of America, Ireland, and Scotland, because they are independent of and uncontrolled by the Established Church of England. He further denies that the conference was a representative body, the bishops having spoken only for themselves and for none besides.

BISHOP JENNER AND THE CONFERENCE.—Bishop Jenner, in a letter to the *Morning Post*, complains that the rule for excluding retired colonial bishops from the Lambeth Conference was not fairly carried out. If it had been, Bishops Piers Claughton, Anderson, Perry, and one or two others would not have been invited. It is true, Bishop Jenner admits, that these prelates are all holding office as coadjutors or commissaries to English bishops. But this is an aggravation of the offence of resigning the charges which they undertook, and for which they received consecration. If any exception to the rule was to be allowed the case of a bishop who, through no fault of his own, was forcibly prevented from taking possession of his see (the intruder into which was actually present at the synod) might have been considered, and that was the case of Bishop Jenner.

DRUNKEN SERMON.—It is stated in the *Church Bells* that among the ancient customs of the parish of Grantham, Lincolnshire, is what is called the Drunken Sermon, founded upon a very old bequest, which runs in the following words: "Item, notwithstanding my bequest aforesaid, I give to the alderman of Grantham, and his successor forever, a rent-charge of forty shillings a year, to be paid out of the Angel Inn, in Grantham aforesaid, every Michaelmas day, upon his trust—that he procure some able divine to preach a sermon in the afternoon of the Sunday after every alderman's choice, forever, wherein the subject shall be chiefly against drunkenness, and then pay the preacher forty shillings for the same, I looking upon that sin to be the inlet of almost all others."

THE BISHOP OF LLANDAFF ON CONFESSION.—The Bishop of Llandaff, in a recent charge delivered at Cambridge, dealt at considerable length with the doctrine of private confession and its practice at the recent Cardiff mission. He said he had given his sanction to that mission on the distinct understanding that while the burdened soul might voluntarily open its grief, yet that private confession should not be (as it was) regularly inculcated. Though he did not desire to blame any one, he must state, in consistency with his declarations in convocation, that a practice which only differed from that of Rome in one particular, by not being of absolute necessity, did not meet his approval. He was convinced that dependence upon priestly assistance in an undue extent, and unless used sparingly and in special cases, must have a tendency to weaken rather than strengthen faith in Christ as an intercessor. He expressed disapproval of a book entitled "Help to Penitents," distributed during the mission, because, while rightly teaching that baptism was necessary to salvation, it appeared to put confession to the priest in the same light. He did not deny that, probably owing to the shyness of Englishmen, there was less spiritual intercourse than was desirable between the clergy and the people; but in attempting to remedy that there was no warrant for pressing the legitimate doctrine of confession beyond the judicious limits assigned to it by the Church of England. He concluded as follows:

Let me entreat the clergy present not to convert, by an improper use, into a means of mischief that which was meant as a means of spiritual good. As ministers of Christ they were bound to do all they could to comfort those who came to them with the comfort wherewith they were comforted from God; to do this it must be their constant endeavor to lead them to Christ, the only Mediator between God and man. As weak creatures, they wanted strength; as ignorant creatures, they wanted instruction; as being sick of a deadly disease, they required the healing balm provided for their cure by the Great Physician; but if they misapplied God's gifts, and taught men to use as daily food what He had given as medicine for special occasions; instead

of strengthening and restoring, they would only destroy; instead of having liberty, they would lead into bondage; instead of helping them to go on from strength to strength, they would in all probability stunt their growth and prevent their attaining to the full measure of Christ. Let them not build upon the edifice of a mere priestly dominion, which the reformers had destroyed, but let them teach the people that the veil of the temple was now rent in twain from the top to the bottom, and that it was not only their privilege as Christians, but their duty, to go boldly to the throne of grace for themselves, and obtain mercy and find grace to help in time of need.

TRICKS ON THE CLERGY.—A clergyman complains in the *Guardian* of some very annoying pranks played by some tormentor who advertises that "the Rev. Mr. —, of —, wants to purchase a few dogs." If the clergyman is unmarried, it is stated that he wants a toy terrier as a good companion for a lady, or a pug accustomed to children. Of another clergyman an advertisement will appear that he is about to open in his parsonage a school where, with the help of a German and French governess, small boys will be taught all the languages for £30 a year. Of course the hapless victim is flooded with letters from all parts of the kingdom. One received a hundred letters offering dogs, which were followed by complaints for not answering them. The parson appends as a moral to his complaint a general notice, that if his friends read in the papers that he is doing some strange thing or trying to make himself ridiculous, they need not believe him insane, but only that he is the sport of some shallow jester.

HONORS TO KING HUMBERT.—On Thursday, August 21st, Sir Albert Woods, garter king of arms, placed the arms, insignia, and banner of King Humbert of Italy, one of the recently created knights of the garter, in the choir of St. George's chapel, Windsor. The banner, a gules, a cross argent, was hung above the stalls on the prince's side, between the flags of the Shah of Persia and the Duke of Mecklenburg. An ornolu plate, bearing the arms of the new knight, was at the same time affixed to the back of the stall, the engraved inscription being as under: "Du très-haut, très-puissant, et très-excellent Monarque Humbert, Roi d'Italie Chevalier du très-noble Ordre de la Jarretière. Dispensé des cérémonies d'installation par lettres patentes, datées du XVme jour de mars, MDCCCLXXVIII." Sir Albert Woods and his assistants likewise removed the banner of the late King of Hanover, and arranged the flags in the choir.

SHAKERS.—A company of Shakers, under the leadership of a woman, have been ejected from their tents for non-payment of rent. They hold to community of goods, celibacy, and implicit submission to the ruling of their head, Mary Ann Girling.

MISSIONARY SERMONS AND CONGRESS AT LEAMINGTON.—Sermons on behalf of the Society for the Propagation of the Gospel in Foreign Parts were delivered in several of the churches of Leamington and the neighborhood on Sunday, July 28th, by five of the American bishops. At the parish church, the Bishop of Pennsylvania preached in the morning, the Bishop of Louisiana in the afternoon, and the Bishop of Wisconsin in the evening. At St. John's, the Bishop of North Carolina preached in the morning, and the Bishop of Pennsylvania in the evening; whilst in the morning the Bishop of Wisconsin preached at Christ church, and the Bishop of Louisiana at St. Michael's church. The Bishop of Colorado preached at St. Mary's, Warwick, in the morning, and at Milverton Episcopal chapel in the evening. After the sermons collections were made in behalf of the Society for the Propagation of the Gospel in Foreign Parts.

On Monday there was an early celebration of Holy Communion; the Assistant Bishop of North Carolina conducting a service at eleven in the morning, with a missionary address by the Bishop of Colorado. After luncheon at the Regent, where the chair was taken by the Mayor of Leamington, Mr. Councillor Harding, a conference was held at the Pump-Room, when the Bishop of Worcester presided. His lordship was accompanied on the platform by the Bishops of Louisiana, Colorado, and Wisconsin; the Assistant Bishop of North Carolina; Lord Leigh, the Archdeacon of Coventry; the Hon.

and Rev. J. W. Leigh, Vicar of Leamington; the Rev. Canon Bowlby, Vicar of St. Philip's, Birmingham; the Rev. Drs. Cragg (Coventry), T. B. Dickens (Emscote), T. B. Whitehurst (Radford), M. Ward (Lillington), and H. Flory (Trinity). There was a large attendance in the body of the hall.

The Bishop of Worcester, in opening the conference, offered on his own behalf, and that of the Diocese of Worcester in general, a most cordial and hearty welcome to their right reverend brethren from the United States of America. He desired personally, and on behalf of all present in that room, to thank the American bishops for coming to Leamington, and for preaching, as he understood they all did, the previous day at different churches in the town. His next duty would be simply to introduce to the meeting the speakers who would take part in the discussion of the two very interesting subjects which had been selected for consideration.

The Bishop of Louisiana spoke upon "The Effect of Missionary Enterprise as regards Civilization." He observed that there had been many arguments used against Christianity; and now that it is no longer possible to invalidate the force of its evidences, or to find fault with its doctrines, recourse was had to a cold and rigid scrutiny of the force and influence of Christianity upon its adherents. The importance and the need of evidence had led to the tracing out of corruptions which had existed in the Christian Church, enormous crimes which had been perpetrated in the name of Christianity, and the evil influences which have arisen under the name of Christianity to retard the great work of civilization. This difficulty was not met with amongst the uneducated, but amongst those who were conspicuous for their devotion to the cause of science, philanthropy, and the general good of mankind. Their disposition to find fault with the influence of Christianity led them sometimes to compare its influence with the effect of other religions on the world. It was nothing uncommon in the present day to hear Christianity compared with Buddhism, Brahminism, and other heathen religions, and doubts were sometimes expressed whether the influence of one is very much to be preferred or advocated over the other. How was this heresy to be met, or could it be met at all? How could they prove that of all moral systems Christianity is the highest and the best, for if it was not that it was a fraud. If they were not able to prove that Christianity is the strongest and the most potent to promote the interests of society, and to raise men to a new and higher life with God, then it was time for them to surrender their faith in Christianity and to accept another creed—for certainly this conviction must be forced upon their minds, that it is their duty to be good men and good women, and to live, so far as they possibly could, for the best interests of society; and whatever would best promote that end should claim their faith, their labors, their prayers, and their support. Could it, then, be proved that Christianity is, of all other systems of religion and morality, the wisest and best in its influence upon the world. At the very threshold of this they were met by the questions, What is morality? what is virtue? what is influence upon the moral and spiritual welfare of the world? Where were they to find a standard of morality by which to judge of the influence of Christianity? Should they go for such a standard to pagan nations, or to ancient schools of philosophy? Who did not see that we are indebted to Christianity—to the holy precepts it has unfolded, to the holy principles it has advocated, and to the holy examples which it has produced—for the very light by which Christianity and the influence of Christianity are condemned. The Bible, rightly interpreted, is the only standard of true morality in existence. The Hindoo, the Mussulman, and the proud and sturdy advocate of natural religion and futurism, were alike indebted for all the light they enjoyed respecting moral truth and duty to the sacred Scriptures. No man had ever improved on the morality of the New Testament. Emanating from a Being of infinite purity, it accorded with man's moral nature and with the grandeur of his destiny. If the world was ever to be converted, reformed, civilized, and purified, it must be by the Christian religion. It had triumphed over evils of every kind, and the superstitions and idolatries

of the world. Its transforming effect was precisely the same upon nations as upon individuals; and who had not witnessed the power of Christianity in changing a bad man into a good one—a sinner into a saint? Blasphemy was renounced for prayer and praise, scepticism for simple faith, and immorality for purity and holiness of life. Baptized with the redeeming influence of the Gospel, men abandoned their vices and came forward to be registered amongst the valued and respectable members of society. Examples of this kind amongst individuals only illustrated the influence of Christianity upon the world at large. Morality, however, was one of the elements of civilization. He believed there was no power like the Christian religion to promote the interests of scientific discovery, to ameliorate the physical condition of mankind, and to accomplish whatever is necessary for the highest civilization. It was a common thing in the present day to say that the followers of Brahma, Confucius, and Buddha were very learned and wise people, and that they had anticipated many of the modern so-called scientific discoveries. He was not acquainted with the name of a single Buddhist or Brahminist who had ever made one single scientific discovery. If Watts, Arkwright, and Stephenson had lived in India, he did not believe the world would have ever heard of their inventions, or have benefited by their genius, and the names of such men as Sir Humphry Davy and Professor Faraday would have been lost in oblivion. How else could they explain the wide difference between Christian and pagan nations? If science had depended upon the progress made by Paganism or Buddhism, it would have been where it was two thousand years ago. He loved to think of the names of the great and good who had been associated with the progress of scientific discovery in this country, and whose monuments crowded upon their gaze wherever they went. Having cited as an example Sir Isaac Newton, and referred to his devout study of the Scriptures, whilst he was grappling with the intricacies of physical science, he observed that none of the other religions ever gave to the world such a philosopher, nor had Huxleyism, or any of those false pretensions to science of which so much was heard in the present day. Examples like this, he said, furnished glorious testimony to the influence of Christianity in defence of the highest interests of the human race, and of the true interests of civilization. The wisdom and the learning, as well as the morality and the virtue of the world, were all on the side of Christianity. He wished he had time to reckon up the elements of civilization one after another, but he was reminded that he must close; and when he looked round and saw what the influence of Christianity had been upon England and America, he felt no further argument was necessary to enforce its importance upon that assembly. Their forefathers and his were idolaters; their hands were stained with the blood of human sacrifices. There still remained vestiges of ancient heathen temples which were once defiled with frantic orgies and abominable superstitions. But what was the state of things now? England, once so obscure, so polluted, so blighted, so miserable that it was not even known, was now the joy and delight of all lands. And what did she owe that change to but to Christianity? To what were they indebted for the many religious and civil privileges which form the birthright of every citizen? To Christianity. To what were they indebted for those benevolent institutions which open their arms to relieve all kinds of suffering and distress? To Christianity. To what were they indebted for those majestic temples which rose not merely in the stately cities, but were found in the poorest and the most secluded rural districts? To Christianity. Therefore, like the prophet Balaam, he felt that he could not curse what God had blessed. The more they thought on this subject he felt sure they would be the more convinced that Christianity is the great power which God intends to employ in the interests of human civilization, if by civilization they meant that cause which combines every motive to make men good and every means to make them happy.

The Assistant Bishop of North Carolina observed that wherever truth reigns there they would see whatever contributes to the highest

most perfect civilization. If civilization be that which contributes to the highest advancement of man in the social scale, in intelligence, culture, refinement, and education, then surely, just in proportion as truth asserts its supremacy, we would find the advancement of this civilization. Now truth stood centred in Christianity. Christ proclaimed Himself, "I am the light of the world," and it was just in proportion as this distinctive light which emanates from the Son of God was shed abroad and penetrated the darkness of the earth that truth had been enabled to assert its supremacy, and to triumph over error and superstition. By its imparting what gave power and vigor to the soul, the conscience, and affections, there was a power about Christianity which nothing else possessed. There existed in England a civilization that never could have been produced by any other influences than those garnered up in the Gospel of the Lord's Son, Christ.

The Bishop of Colorado spoke upon the hindrances to mission work. He dwelt particularly on the difficulties of mission work among the Indians and settlers. Being mostly poor and ignorant, their energies were absorbed in efforts to secure a living or to acquire wealth. Then there were many young men, and in a new country they were prone to break away from the influences that had held and restrained them at home. When those by whom they were surrounded were struggling for wealth with all their might, it was not surprising that even young men of the best families in England and America were drawn into the same current. Another hindrance was scepticism, which largely prevailed.

Having ceased to be Christians, and leading dissipated lives, they were glad to find some specious arguments to support their position. Another serious hindrance was the divided condition of Christians among the colonists, and in one village he knew, not large enough to support a minister, several different sects were each earnestly striving to support their own. He was not able to say that, in the most decent districts of the mining district of his diocese, the Episcopal Church is the most popular body. Even amongst those who had not been brought into the Church it was everywhere welcomed by the substantial people of new communities. The reason was that they believed the Church to be the staple, and not carried away by every wind of doctrine. They saw too that the Church was a beneficial influence upon society by promoting true civilization, establishing schools, and bringing better elements into society. Only money and means were needed for the Church to accomplish more than all other religious bodies could together. He was surprised that there should be any dissent in England. If there was anything of which England should be proud, it seemed to him she ought to be proud of the Church of England. It was the one power that in his opinion had done most for England. He believed England owed more to that source than to anything else for what she is in civilization. Everything else that makes her an honor and a blessing is everywhere.

The Bishop of Louisiana, at this stage of the proceedings, said he would take advantage of the presence of the vicar from the chair to say that was the honor and respect in which they held the character in America that induced the presence of some of the American bishops on that occasion. He knew no one that he personally would be more pleased and delighted to serve in the Vicar of Leamington. The vicar's bright, art-touched society at every point, he well knew from long experience and observation, and he wished he might tell the meeting some of the things connected with Mr. Leigh's history that were known to him. But he could say to his honored brethren of Leamington that they were to be congratulated on having such a vicar. There were two men in him, if he understood the matter aright, or at least one and a half, so that was a complete Englishman, and he thought was one half American.

The Bishop of Wisconsin, speaking also on the hindrances to mission work said that one not yet mentioned was the coldness of heart of Christians men and women. He expected much from the recent revival of the Church of England because it was impossible for so much earnestness, zeal, and devotion not to be interested in the work of foreign missions. He did not think it possible

that the Church of England can continue this revived life and not be more earnest than before in preaching the Gospel in foreign parts. The revived life was also beginning to work in the sister Church in America; he was sure the Church of England would recognize responsibilities that may come upon her to give her greater power in the East as a missionary Church. He was happy to say that he believed the Greek Church would unite in mission work, for there was at the heart of that Church a warm, earnest, devout, missionary feeling.

The Rev. Storrs Turner then spoke of the opium trade in China as a special hindrance to the Gospel there, and of the pernicious effects, physically and morally, which using opium had upon the people of that country.

A vote of thanks to the Bishop of Worcester was put and carried. In making the motion and the response highly complimentary allusions were made to the American bishops and Church.

A meeting was also held in the evening. Lord Leigh, in taking the chair, said it was not the first time that he had presided at a meeting on behalf of the society in Leamington, but they had not then the advantage of the presence of several of the right reverend prelates of the Episcopal Church of the United States of America. Their presence gave a deep interest to the meeting, inasmuch as the society was the agency by which the Episcopal Church in America was founded in the first instance. As a Warwickshire man there was another circumstance that made their presence interesting to him, and that was that he could claim one of the right reverend prelates as a Warwickshire man. The Bishop of Louisiana in the morning spoke of his brother the Vicar of Leamington as being quite half an American, because his sympathies were so strong with the Americans. His brother might be termed, perhaps, more than better half American, as he married an American lady, who did honor to him and to this country. It might not be known, perhaps, that the Bishop of Louisiana was connected with the family of Skipwith, a name which had been known and honored in Warwickshire for many generations. Therefore, in return for the Bishop of Louisiana having claimed his brother as an American, he claimed the bishop as a Warwickshire man. His lordship concluded by announcing that the subject for discussion would be "Mission Work in America."

The Rev. Dr. Potter of Grace church, New York, having traced the perpetuation in the American Church of the leading traits and principles of the Church of England, the reverend gentleman mentioned that, in a church where he ministered at Boston, the sacramental plate bore the arms of Queen Anne of England, by whom it was given, whilst at the Onadago Indian settlement the sacrament was celebrated with vessels that a hundred years ago were the gift of the propagation society—a pledge of the love and the affection it had always evinced, not only for white men, but for redskins living in heathen darkness. He then alluded to the affection felt by the American Church for the mother Church of England. He remarked, in conclusion, that the American Church was grateful for all the assistance it had received from the mother Church, and said that it had shown this in various ways, and amongst others by surrendering the Hon. and Rev. J. W. Leigh, who was once rector of an American parish, and returning him safe and sound to be the vicar of Leamington.

The Assistant Bishop of North Carolina spoke on missions among the freedmen of America. He first adverted to the fact that slavery had now no advocates in America, and that even planters would not have it restored; but that two results had followed—the planters were many of them all but ruined, and the freed slaves had separated themselves from the Church, and appointed ignorant and incapable men as their pastors, who did not understand the first principles of the Christian religion, whilst many of them bore anything but irreproachable characters. The result was that there was now a fearful state of things, from the religion of the freed slaves having become, through the ignorance of their teachers, a mere matter of emotionalism. The Church was beginning to endeavor to reach these freedmen, and they were beginning to realize the necessity of better teaching than they had been receiving from their own ignorant people.

The Bishop of Colorado addressed the meeting on mission work among the aborigines of America, with which, however, he said that he had had little personal acquaintance. One great difficulty in connection with missions to the heathen had been the repeated breaches of engagement by the American Government with respect to Indian reservations; but he extenuated the conduct of the government on the score that the vast influx of immigrants, owing to the mineral wealth of different districts, rendered the fulfilment of various compacts entered into with the Indians utterly impossible. The result had been that American missions had not been so successful as Canadian missions to the Indians.

The Bishop of Wisconsin bore testimony to the success which had attended missionary work on the Indian reservations, and referred particularly to the noble efforts of Bishop Whipple.

The Hon. and Rev. J. W. Leigh proposed a vote of thanks to the American bishops, and observed that he felt he should be avoiding his duty if he did not move this resolution himself. He thanked them for the eloquent, burning words they had spoken, in the pulpit and on the platform, and then passed on to speak of the great kindness he had experienced at the hands of some of the American prelates present, and others who were absent, when he was in America a few years ago. He had received a most affectionate letter from the Bishop of Georgia, Bishop Beckwith, whom he regretted was not on the platform. He then alluded to the Bishop of Albany, who was unable to be present, but had sent a grand substitute in the Bishop of Wisconsin, and passed on to speak of his acquaintance with the Bishop of Louisiana, whose name he coupled with the vote of thanks to himself and episcopal colleagues.

The Bishop of Louisiana, in the course of an eloquent and feeling speech, in responding for the compliment, first expressed his appreciation of the kind, cordial, and affectionate greeting which had been extended to him and his brethren by the people of Leamington. The whole American people longed for the unity of the whole Anglo-Catholic Church, for selfish reasons amongst others, but for religious reasons also, and for the good of themselves and of the whole world. What for—they were united and national for everything that was great and good amongst them? They had not received it as a gift; they had not borrowed these good things—they would have been too proud to have done either—but they had inherited them, and they were not too proud to inherit them from such an ancestry. They were proud of their lineage and they were proud of their ancestry. Finally, turning to England, and speaking of her as the mother country, he expressed gratitude for the manner in which he and his colleagues had been received, and said they should carry home with them the sweetest recollections. Their aesthetic taste had been gratified, and their intellectual taste refreshed; but above all things their faith had been strengthened. They went back home with the desire kindled in their hearts that, as for themselves and their children, they would endeavor to be a more religious people, a more godly people, and to seek to walk before God in the beauty of holiness. The Church had been somewhat convulsed by internal dissensions of late; but there was still agreement enough to justify unity, and divergence enough to try their charity. Depend upon it, the existing divisions would do good—they would only add vigor to faith, prudence to policy, and maturity to judgment; and as England paid the penalty every nation has to pay, our debt of gratitude will be still very vast, as we can reckon her to be foremost in intelligence, worth, industry, unity, loyalty, and piety; and she will go down to future ages, holding forth the beacon of Christian civilization, honored by God and envied by all, fated to be a blessing and joy to the whole human race. In conclusion, he observed, "I say with a palpitating heart, blessings rest upon this people, the blessing of heaven, the blessing of prosperity, the blessing of a sound religious faith, the blessing of Christian unity and concord, and the blessing which comprehends all others, the blessing of God the Father, of God the Son, and of God the Holy Ghost." The right reverend prelate, who spoke with evident emotion, and whose venerable appearance, snow-white hair, and expressive countenance added to the effect of his touching words, then resumed his seat.

ITALY.

THE NEW SECRETARY OF STATE.—The Roman correspondent of the *Pall Mall Gazette*, writing on the 24th ult., sends the following interesting letter:

The Jesuits and their partisans are surprised and vexed at the display of a firmness in action and independence in judgment which they never suspected in Cardinal Nina, the new secretary of state. His plebeian origin as the son of a very poor peasant of Recanati was always remembered against him. When he was summoned to the Vatican and offered the post of secretary of state it was said that he could not speak French, and that he would be outdone by any diplomatist with whom he might have to treat. Cardinal Nina, however, had been very intimate with Franchi, assisting him in his work, and giving counsel rarely followed, was perfectly *au fait* with all the internal affairs of the Vatican and with the negotiations begun with foreign powers. When first the pope offered him the post he declined on account of his age and his reluctance to assume such a weight of work and anxiety. Leo XIII. insisted, promising to support him in all internal reforms and in his negotiations with foreign courts. "We must first carry out our measures, your holiness, and then announce them," said Nina; and the pope, who had seen all his own projects of reform blighted in the bud by the opposition of the sacred college, assented. In the first place, as secretary of state, Nina renewed the advice given when he was a mere visitor at the Vatican, that Leo XIII. should quit Rome for a month's sojourn in the mountains; but the pope observed that as he had consulted the sacred college he must await their answer; meanwhile, dressed as a simple priest, and in a common carriage not belonging to the Vatican, he had twice driven early in the morning to Monte Mario, and expresses himself delighted with the change. Reviewing the state of the relations between the Vatican and the various powers of Europe, Nina counselled the pope to let well alone, as far as England was concerned, observing that greater liberty for the Church could neither be desired nor attained. The negotiations with Turkey are suspended until the military and political questions are settled. Cardinal Nina is suspected of special sympathies with Austria, with whom, when a simple prelate, he established the advantageous terms of the concordat, receiving as a mark of the emperor's esteem a magnificent snuff-box, with the imperial cipher in brilliants, and being named Knight of the Iron Crown. Toward Switzerland the utmost courtesy is shown. Let the Bishops of Bale and Geneva return to their sees, and there will be no further question of revoking existing laws. Cardinal Franchi had consented to the pilgrimages from Spain and other countries for the Autumn. Cardinal Nina discourages, without precisely prohibiting them, but decisively forbids any political demonstrations. The correspondence with the Bishops of France is constant and important. Cardinal Nina, far more than Franchi, insists on the clergy abstaining from any overt hostility to the present order of things, observing that in France more than in any nation of Europe the Church is free to exercise her spiritual power, and that the future is hers if she knows how to win the youth to her side without placing them under the necessity of choosing between the interests of the Church and the interests of their country. The pending negotiations with Prussia absorb the secretary of state equally with the question of finding a *modus vivendi* with Italy. Bismarck, who has taken the matter entirely into his own hands, has intimated his willingness that the Catholics and their clergy should live and let live, so as to avoid anything like persecution; but he refuses point-blank to modify any existing laws. Cardinal Nina is for concession to the utmost, pointing out to Leo XIII., who perhaps would not go so far, that in a Protestant country it is more than ever necessary for the clergy to be able to watch the conduct of their flocks, and to avoid all conflict with the civil power. He is very sanguine of success, while the Jesuits are using their utmost efforts to prevent the pope from yielding without corresponding concessions. Nearer and dearer still to the present secretary of state is the hope of coming to terms with Italy, her young king and government; but he has fallen on evil times. Moderate in foreign policy

to a point which liberals termed retrograde, timid in internal reforms, the present ministry, on this one point perfectly united, are radical to the backbone in their determination to keep the Church in its proper place. Seeing that all direct overtures are useless; seeing that the reply is invariably "The law on papal guarantees, the whole law, nothing but the law," the cardinal and Leo XIII. have prepared an elaborate scheme of mutual concessions which, when complete, will be presented to the heads of friendly States with a plea for their mediation. But Cairoli, Zanardelli, Conforti, and De Sanctis would be much more inclined to listen to proposals for the restriction of the law on guarantees than for its extension in any form whatever. With regard to the reconvoction of the Oecumenical Council, the secretary of state is decidedly adverse to the idea of a repetition of the scenes and disorders of 1870.

A FANATIC AND IMPOSTOR.—A fanatic named Lazzaretti was killed recently in a skirmish with the police near Arcidosso, in the province of Grosseto. Originally a carter, he suddenly set up for a prophet, and bore on his forehead the outline of a cross in a parenthesis, the work, he alleged, of St. Peter. Some time ago he was sentenced to two months' imprisonment at Perugia; but the Florence Appellate Court quashed the judgment. Taking up his quarters at Arcidosso, he proclaimed himself the leader of an army which was to unite the Latin and destroy the Northern races. He represented himself as the seventh son of Seth, and entrusted with the redemption of the human race. The converts were enjoined to renounce their worldly possessions and make them over to him and his apostles. This advice damped the zeal of some, but four persons signed such a deed of gift. A priest joined him as an apostle for some time, but ultimately returned to the Roman Church. Lazzaretti formerly resided in France, and was once a Garibaldian. He convened a meeting of his followers for August 12th, at which his dupes were to bring all their possessions, and on receiving them were to receive the Logos, with whom the prophet was to have an interview previously. The authorities were on the alert, and the meeting was not held; but soon after he marched from an eminence with his band, who bore red flags and shouted "Long live the republic!" The carabinieri intercepted their march, a conflict ensued, Lazzaretti and one of his followers were shot, while eight others and four of the carabinieri were wounded.

The *Liberta* publishes the creed professed by Lazzaretti. It consists of twenty-four articles, the last of which affirms a second incarnation of Christ in Lazzaretti's own person. It approves the doctrines of the Trinity, the resurrection, the immortality of the soul, the universal judgment, and the redemption, but denies the doctrine of eternal punishment, and defines the evil principle as a susceptibility to unruly passions. Auricular confession is condemned.

BELGIUM.

ROYAL SILVER WEDDING.—King Leopold II. and his queen celebrated their silver wedding on Thursday, August 21st. Salutes of guns opened the day, Brussels was dressed in flags and garlands, and the *Te Deum* was sung. The women of Belgium showed their sympathy with the royal pair by presenting to the queen a diamond crown and a lace dress, purchased with a subscription to which no one was allowed to contribute more than twenty-five centimes. The presentation of these objects in the royal palace at Brussels, by some 500 representative women of the communes, seems to have been a strange ceremony.

AFRICA.

ZANZIBAR.—On St. Peter's day Livingstone's "Tom," who is chief in charge of the oxen, was baptized at Zanzibar, together with Caroline, the Maneyma wife Robert Feruzi brought back with him from his journey with Stanley across Africa. The girls' school was flourishing under Miss Thackeray and her native helper, Kate Kadamweli; but the bishop was sadly overdone by serving all three churches, in addition to trying to make both ends meet, and the general superintendence of everything.

INDIA.

AN INTERESTING BAPTISM.—A letter from the new Bishop of Rangoon (Dr. Titcomb) announces the baptism of forty-two Chinamen at the city of Burmah. A large number of Chinese are settled at Rangoon, and are among its most industrious workmen. For some time past a Chinese catechist of the Society for the Propagation of the Gospel has been endeavoring to instruct them—his labors extending over a circuit of eight miles—under the superintendence of the Rev. J. E. Marks, of St. John's College, whose missionary zeal has so long been signalized in Burmah. A few inquirers were baptized some time ago by Mr. Marks, while others, whose baptism was deferred from reasons of prudence, continued to be liberal contributors to the offertory. They were mostly middle-aged men and fathers of families. Bishop Titcomb goes on to say: "Such was the state of things when I arrived here. I threw myself at once into this movement, and, by the medium of interpreters, both preached to the Chinamen and questioned them on religious truth. They pledged themselves to support a native Chinese pastor, if one could be procured; so I wrote to the Bishop of Victoria, Hong-Kong, asking for a Chinese helper already in Holy Orders, or one whom he could recommend as fit to be ordained on his arrival. There has been no time yet for a reply; but in the meanwhile evidences of these men's sincerity have come crowding in so fast that in the opinion of myself, as well as the two missionaries above named, it was felt unwise to delay the baptism of these men any longer. One fact alone will speak volumes. Mr. Colbeck went over to the village of Thamway, where many of the Chinamen are living, and found that they had literally torn down their household altars, and destroyed all their idolatrous badges of their own accord. On the first Sunday in July, therefore, the holy sacrament was conferred. The service commenced at eight A. M., and was attended by the chief commissioner, who thus proclaimed himself a supporter of missions. The officiating clergy, after myself, consisted of the Rev. Messrs. J. E. Marks and J. A. Colbeck. The service was conducted at the font in Burmese, Chinese, and English. The creed was recited by the catechumens in Chinese; their answers to the questions before baptism were in the same language. The men were brought up to me for baptism in couples, and were afterwards drafted off, as the ceremony was completed for each couple, to the south aisle of the church, which had been reserved for them. In this way there was not the slightest disorder, and every one present must have felt that it was a service of singular solemnity and interest. The actual number then baptized was thirty-six, several others arriving from a distance and being too late; six more will be baptized on Sunday morning next at St. John's College, bringing up the number to forty-two."

MASSACHUSETTS.

SOUTHERN CONVOCATION.—This convocation met at Grace church, New Bedford, on Tuesday, September 10th. The order of exercises was as follows: At 10:30 A. M. the Holy Communion was celebrated, with a sermon by the Rev. Mr. Fitch.

At 2 P. M. the business meeting was held. A discussion on "Who are the Proper Subjects for Confirmation?" was opened by the Rev. E. Rowland; an exegesis of Genesis iii. 8 was given by the Rev. L. W. Saltonstall, and an essay was read by the Rev. W. S. Fitch.

At 7:30 P. M. Divine service was held, with addresses on "The Useful Christian," by the Rev. C. H. Learoyd; on "Self-Sacrifice for the Church's Good," by the Rev. Dr. H. Carleton; and on "Results," by the Rev. R. H. Howe.

LANESBORO—St. Luke's Church.—A harvest-home festival was held in this parish (the Rev. C. C. Adams, rector) on Friday, August 30th. The festival was begun with services and a celebration of the Holy Communion in the church, in which the rector was assisted by the Rev. William McGlathery, of Pittsfield, and the Rev. T. L. Randolph, of Sherburne, N. Y. The offerings, amounting to \$32, will be devoted toward the purchase of a stained glass window.

At the conclusion of the service an entertainment was spread under the trees of the rectory

own, which was partaken of by a large number of persons, after which addresses were made by the rector, the other clergymen present, and Messrs. Hyde, Chickering, Scudder, Mills, Fowler, Farnam, and Harding. The Rev. Mr. Preston, the Baptist minister of Lanesboro, also made an address in behalf of the denominational ministers of the town.

The *Berkshire County Eagle* says of the past history of this parish:

"The history of St. Luke's is interesting. It was founded in 1767, only two years after the incorporation of the town, the organization being effected at the house of William Bradley, a few rods north of the site of the present church edifice. The Rev. Samuel Andrews, sent over from England in 1760 by the Society for the Propagation of the Gospel in Foreign Parts, was present, and two days afterward baptized several persons. At the breaking out of the revolutionary war Mr. Andrews, then officiating in Wallingford, Conn., being a firm loyalist, was placed under heavy bonds and not allowed to leave his house without permission. He subsequently went to Nova Scotia, where he eventually died. Until 1770 the church had only "lay readings" for its public religious instruction. In that year the Rev. Gideon Bostwick, who received Orders in England, became rector of St. James's church, Great Barrington, and he devoted every fourth Sunday to the Lanesboro church. Mr. Bostwick died in 1793, a widower, leaving eight children. His successor at Lanesboro was the Rev. Daniel Burhans, who remained six years, going then to Newton, Conn., where he remained thirty-one years. The Rev. Gamaliel Thatcher succeeded Mr. Burhans for a few months, and then came the Rev. Amos Pardee, who remained sixteen years. In 1820 the Rev. Aaron Humphrey was chosen rector, remaining until 1830. In 1831 the Rev. Samuel Brenton Shaw became rector, and he filled the office until 1865, when an increasing difficulty with his eyesight forced a resignation, and he removed to Barrington, R. I., where he still lives, the rector of St. John's church, the trouble with his eyes having been remedied by an operation for cataract in Boston.

"The present stone edifice was erected in 1835, the land being given by Jacob Bacon, Uri Bradley, and Laban Laselle. In 1858 the tower was demolished by lightning and the edifice itself damaged. William Bradley was the donor of the glebe of twenty-eight acres, and the parsonage was built in 1806. In 1821 an effort was made to secure a parochial fund to which Ephraim Bradley contributed \$2,000 and Laban Laselle \$1,500, and this fund, though lessened somewhat by losses, remains to this day. Among other donations received by the church are a baptismal vase and communion set from Bishop Griswold and the Rev. John Stone, D.D., and a font and two chairs for the chancel from Bishop Eastburn. At the parish centennial, in 1867, the Rev. Dr. Shaw baptized twelve persons with water from the river Jordan. There have been 814 baptisms, and the pastorates of the five rectors from 1767 to 1865 average nearly twenty years."

CONNECTICUT.

NEW HAVEN.—*Bequest to a Clergyman.*—The will of the late Mrs. Martha B. Maret bequeathes \$3,000 to the Rev. Dr. E. E. Beardsley, rector of St. Thomas's church, of which Mrs. Maret was a member.

NEW YORK.

NEW YORK.—*The Midnight Mission.*—This mission, located at No. 8 Winthrop place, was established several years ago by a small number of Church people whose eyes had been opened to see the positive danger and offence of the vile pest-houses which are shamefully allowed to exist in what would otherwise be respectable streets in this city. It stands, with its ever-open door, not far from some of those very dens of iniquity, seeking to rescue those women whom they are destroying, body and soul. The work is not more discouraging than all missionary work is, at times, and although the number restored to society and saved for everlasting life is not as large as could be wished, enough is accomplished to make the friends of the mission feel that God's blessing is upon the work. None who go to the mission can remain a longer or

shorter time without receiving some benefit, and there have not been wanting those who have appreciated to the utmost the efforts made in their behalf.

The work of the house is done by the inmates, under direction of those in charge, and they are thereby trained to earn their own living in honest and honorable ways. The study of the Bible is made an important part of the work, classes being held on Sundays after Morning Prayer, and on Wednesday evenings. Besides which, a text of Scripture is learned, to be repeated every morning at the breakfast-table. The mission is also furnished with a library of interesting and suitable books which are loaned at the request of the inmates, and it is hoped that additions will be made to it.

Services are held in the chapel of the house every Sunday afternoon at 4 o'clock, conducted by the chaplain, the Rev. C. T. Woodruff; and visitors are always welcome.

Helping hands and hearts are needed in this work, the necessity and importance of which cannot be manifest to all who profess to be the servants of Him who came to seek and to save "the lost."

LONG ISLAND.

PROPOSED COLLECTION FOR YELLOW FEVER SUFFERERS.—At a meeting of the superintendents of the Sunday-schools of the Protestant Episcopal Church in the city of Brooklyn, held on the 6th inst., in St. Peter's chapel, the undersigned were appointed a committee to address a circular letter to the rectors of the parishes and the superintendents of the Sunday-schools throughout the diocese, requesting them to have a collection taken up in their respective schools, on Sunday, the 22d instant (14th after Trinity), the proceeds to be devoted toward relieving the children in the southern portion of our country suffering from the yellow fever. It is the wish of the committee to have the movement a general one throughout the diocese, and therefore they trust every school will respond. Through the mysterious workings of God's designs many little ones have been and are being called upon to suffer and die from the dread pestilence that broods over so many cities, towns, and villages of our southern land. Their little hands and voices are reaching out to us daily. We cannot shut our ears to them. Can any gift (when all are giving) be more appropriate or touching than those of children, for children? May God bless each and every gift thus laid upon the altar of charity, for His Son's sake. Donations of children's clothing of all kinds, suitable for either warm or cold weather, are also solicited, as they will be greatly needed.

It is also suggested that the adults connected with the parishes could swell the amount by adding their offerings to those of the children, thus making them far more in keeping with the general liberality of our communion. The early date of Sunday, 22d inst., is named for the collection, as the cry is urgent for immediate relief. Donations of clothing will gladly be received at any time, as they will be required to relieve the wants, not of the sick only, but of those left orphans. Let us all do according to our ability, and no school neglect to respond, fearing their offerings will appear small. Remember the "widow's mite"—it was larger than the more costly offering in the sight of Him whose children we are, and who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Yours in Christ,

S. D. C. VAN BOKKELEN,
Supt. of S. S. Church of the Messiah.
SILAS M. GIDDINGS,
Supt. of S. S. St. Peter's church.
BRITON RICHARDSON,
Supt. of S. S. Emanuel church.
FRANK WASHBOURNE,
Supt. of S. S. St. James's church.
KENNETH M. DEANE,
Supt. of S. S. St. Mary's church.
J. H. ANDERSON,
Supt. of S. S. Church of the Good Shepherd.
Contributions of money to be sent to Silas M. Giddings, Treasurer, No. 344 State street, Brook-

lyn, N. Y. Contributions of clothing can be sent by express, or otherwise, addressed, Southern Sufferers, care A. D. Matthews, 398 Fulton street, Brooklyn.

Please mark name of school on box or bundle.

WOMAN'S MISSIONARY ASSOCIATION.—A meeting of this diocesan society was held in St. Peter's church, Brooklyn, on Thursday, September 12th. Nineteen women were present, representing ten parishes. After business exercises were concluded, Commander E. O. Matthews of the United States Navy, who has recently returned from China, made an address. He thought that the Chinese, and the religious work the Church has been doing for them, have been frequently misrepresented. China, which is larger than the United States, has a climate that is not unhealthful. The cities are surrounded with walls, outside of which, in every case, the foreign "concession" is placed, in which is the missionary establishment, surrounded by a stone wall and patrolled by watchmen at night. The missionaries are mostly Americans, receiving small salaries and having a great deal to do. In this respect they have often been maligned by persons who have taken no interest in their work, and put themselves to no pains to ascertain the facts. He gave an account of a yearly meeting of the missionaries of different denominations in 1875. There were seventy-five native preachers present, all of whom seemed earnest and sincere.

A Chinaman who becomes a Christian subjects himself to the violent opposition of the higher classes. Capt. Matthews gave the history of one of these preachers who, upon avowing conversion to Christianity, was bamboozed, which is considered equal to capital punishment. After this infliction he was taken to a hospital and restored to health, after which he returned to the same town and preached the Gospel. At this meeting of missionaries one of the preachers sitting with him was one of those who helped to bamboozle him. The severe persecution to which converts are subjected tends to secure sincerity.

The Japanese take a still greater interest in Christianity. One of our missionaries was on one occasion invited by the Buddhist priests to preach in the Buddhist temple. He accepted the invitation, and they went out and gathered and brought in the congregation. The Japanese seem to be really pining for religion. The address was one of very great value for its instructive and suggestive character.

BROOKLYN.—*Church of the Redeemer.*—Extensive improvements and repairs were begun on this church (the Rev. W. A. Leonard, rector) during the month of August, and are not yet completed. At Easter, besides a very beautiful lectern and pulpit, the floor of the chancel was tiled in the best manner, as an Easter offering from the Sunday-school to the church. Now the transept aisle and the centre aisle of the church have been laid in elegant tiles to correspond; the entire flooring has been relaid; the rear slips have been raised gradually toward the door; the choir-room has been supplied with new rests and a corona; an inside porch of very tasteful pattern has been constructed at the entrance of the church; and workmen are now engaged on an external porch, which is to be constructed very substantially of cut blue stone similar to that of which the church is built. The alterations which were made at Easter at the expense of the Sunday-school cost about \$500. The changes which are now in progress, with some minor repairs, will cost, when finished, fully \$1,000, for which the funds are already secured. This church may now be considered a model of architectural embellishment in respect to its interior arrangement, and strikes the eye at once with very pleasing effect. Although of commodious size, if it were one third larger it could be filled at once, for its worship and ministrations are widely attractive, and its location is one of the most favorable for growth in the city.

OYSTER BAY.—*Christ Church.*—At the first service held in the new church, on September 8th, as announced in THE CHURCHMAN of September 14th, the church was filled with people. The rector (the Rev. George R. Van De Water) was assisted in the service by the Rev. C. H. Ward, formerly rector of the parish. The sermon was delivered by the Rev. Mr. Van De Water, from the text, "The Lord is in His holy

temple," and recounted much of the parish history, which was exceedingly interesting. The church is entirely free from debt.

DIOCESAN STATISTICS.—The Journal of the last convention contains the following statistics: Clergymen canonically resident (bishop, 1; priests, 89; deacons, 6), 96; churches and chapels, 88; ordinations (deacons, 3; priests, 9), 12; deaconesses admitted, 2; postulants, 9; candidates for Holy Orders, 4; lay readers and catechists, 13; deaconesses employed in the diocese, 18; probationers, 2; churches consecrated, 2; baptisms (adults, 324; infants, 1,736), 2,060; confirmations, 1,387; communicants, 14,587; marriages, 462; burials, 1,167; Sunday-school officers and teachers, 2,033; pupils, 15,508; contributions—parochial, \$338,441.34; diocesan, \$27,713.23; general, \$34,193.47; total \$400,353.04.

PENNSYLVANIA.

PHILADELPHIA—Church of the Holy Apostles.—This church has been reopened after extensive improvements in interior decoration. The cost of the improvements was defrayed by the Rev. Dr. Phillips Brooks, who was formerly rector of the church, and the work was done under the supervision of Mr. George W. Hewitt, architect.

St. Mark's Church, Frankford.—A tablet to the memory of the late William Welsh is to be erected in this church. The tablet is of brass, divided into three panels; two with canopies contain the inscription, while in the other is the sacred monogram and cross. Across the top is the text, "He was not, for God took him"; and across the bottom, "Holy, holy, holy, Lord God Almighty." The lettering in the panels is as follows: "In memory of William Welsh, born September 2d, 1807. Departed this life February 11th, 1878." "This tablet was erected by the free-will offerings of the people of this parish in testimony of their loving remembrance of his services as superintendent of the Sunday-school, vestryman, and lay preacher."

The tablet was made in England by Messrs. Cox & Sons, of London and New York, and is on exhibition in their rooms in the Bible House.

CRESCENTVILLE—Trinity Chapel.—This chapel has been enlarged, recently, by the addition of a recess chancel, at a cost of about \$2,000. Several gifts of furniture for the chapel have been promised also.

CENTRAL PENNSYLVANIA.

BISHOP'S APPOINTMENTS.

OCTOBER.

- 10, Milford.
- 11, Susquehanna Depot.
- 13, Great Bend and New Milford.
- 14, Montrose.
- 15, Troy.
- 16, Lawrenceville.
- 17, Wellesboro'.
- 18, Blouburg.
- 30, Mansfield and Tioga.
- 24, Springville.
- 25 to 29, Missions in charge of the Rev. J. McAlpine Harding.
- 30, Lewistown.
- 31, Altoona.

NOVEMBER.

- 1, Holidaysburg.
- 3, Phillipsburg.
- 4, Huntingdon.
- 5, Bedford.
- 6, Bellefonte.
- 7, Newport.
- 14, Morgantown and Churchtown.
- 17, Paradise, Leacock, and Gap Mines.
- 30, Mahanoy City.
- 21, Ashland and Centralia.
- 22, Tamaqua.
- 23, Summit Hill.
- 24, St. Clair and Frackville.

If at any of the above named places a postponement of the bishop's visitation to a later period in the conventional year be desirable, the clergyman in charge is requested to communicate the same to the Rev. Mr. Edwards, at Reading, at once. And if at any place, in the vicinity of the circuit here proposed, for which an appointment has been made—a visit of the bishop would be of especial advantage in the present Autumn, let information thereof be given to the reverend secretary above named, and the bishop will, if possible, arrange his programme so as to include such place.

DANVILLE—Accession to the Ministry.—The Rev. George Calvin Hall, until recently the esteemed pastor of the Reformed congregation at

this place, has applied to the bishop of the diocese to be received as a candidate for Holy Orders. Mr. Hall will soon enter the General Theological Seminary at New York.

VIRGINIA.

LYNCHBURG—St. Paul's Chapel.—The formal opening of St. Paul's chapel took place on Sunday afternoon, September 1st. The sermon was delivered by the Rev. H. Suter. The other clergy of Lynchburg took part in the services. The Rev. Mr. Gray, who was recently ordained, is in charge of the chapel, under the direction of the Rev. Mr. Carson, rector of St. Paul's church. —*Southern Churchman.*

SOUTH CAROLINA.

BISHOP'S APPOINTMENTS.

SEPTEMBER.

- 22, Sunday, Winoosboro'.
- 24, Tuesday, Ridgeway.
- 26, Thursday, Chester.
- 29, Sunday, Rock Hill.

OCTOBER.

- 1, Tuesday, Yorkville.
- 4, Friday, mission at Seneca City.
- 6, Sunday, Pendleton.
- 8, Tuesday, Anderson.
- 11, Friday, Willington.
- 13, Sunday, Abbeville.
- 16, Wednesday, Brooks's Chapel.
- 20, Sunday, Newberry.

LOUISIANA.

NEW ORLEANS—A Clergyman's Faithfulness.—A press dispatch, speaking of the devastation by the yellow fever in this city, says that the Rev. Mr. Waters, of St. Paul's church, is unremitting in his attentions to the sick. Though totally unacclimated, and having his place well supplied, he returned from his vacation at the outbreak of the epidemic to face death with those of his congregation remaining.

TEXAS.

GALVESTON—Trinity Church.—The church in Galveston is strong and hopeful. The new parish-school building is nearing completion, and will be a model of beauty; and, what is better, by the generosity of a single layman, will be ready for occupation without debt or incumbrance. Its cost is about \$14,000. The East End mission, under the care of an earnest Churchman, has 100 children, and is growing. A few noble Christian women have given \$700 toward a mission building. God has mercifully exempted the parish from the dreaded yellow fever. Contributions have been sent to Mississippi, and more are being collected.

TENNESSEE.

MEMPHIS—Extract from a Letter written by the late Rev. Mr. Parsons.—On the 1st of September the Rev. C. C. Parsons wrote to the Bishop of Tennessee, then in New York city, a letter describing his work among the sufferers from yellow fever, and the labors of the Sisters of St. Mary, of which the following is an extract. It is of special interest in view of the fact that this letter was probably the last which Mr. Parsons wrote before his lamented death:

It is almost impossible to find the time to write a detailed account of all our work. Our pastoral duties extend from one end of the city to the other and include all classes of people. It is incessant. I must hasten this letter to its close because I have so many visits to make. Sometimes they pass away, or into a final state of unconsciousness, before we can reach them. So poor Tom Darey died yesterday, and, at almost the same moment, Walter Oakley also. A large number of those to whom we minister are utter strangers to us until we reach their bedside. Friday I was called to see, at the Whitmore House, a sick family, consisting of a mother and two children. I drove there as quickly as possible. They were bringing downstairs the remains of the son. In a little room at the head of the stairs the faithful Mobile nurse had composed the body of the little daughter in death, and on the bed, hard by, the mother was breathing her last. The same evening I rode in haste to Mosby street to communicate a dying girl. You know how short the distance is, and yet before I reached the house there were three instances of persons dying unknown given me, with pite-

ous appeals to procure their immediate interment. My dear bishop, the situation is indescribable. Last night, when I was trying to give our dear Harris some relief, the message came to me that old Mr. Holt, across the street, was just dead; that his daughters had been taken over to the Sisters', and his son, one of the most devoted of the Howards, was borne from his bedside in a raging fever. I went there as soon as possible, and found that there was scarcely a hope of saving the son, although he is now in the hands of an excellent Charleston nurse. Why, it is a perfect waste of death, and destitution, and desolation all around us here. People constantly send to us, saying, "Telegraph the situation." It is impossible. Go and turn the destroying angel loose upon a defenceless city; let him smite whom he will, young and old, rich and poor, the feeble and the strong, and as he will, silent, unseen, and unfelt, until his deadly blow is struck; give him for his dreadful harvest all the days and nights from the burning midsummer sun until the latest heavy frosts, and then you can form some idea of what Memphis and all this valley is, and what they are going on to be for the next eight weeks.

The Sisters are doing a wonderful work. It is a surprise to see how much these quiet, brave, unshrinking daughters of the Divine love can accomplish in efforts and results. One of the most exacting and important of their duties henceforth will be to maintain the asylum for all the destitute children and orphans of the city. In two days already thirty-two have been sent to them, and within a short time the number will be named by hundreds. Harris and I were charged by the citizens' relief committee with the duty of organizing this charity, and we took immediate advantage of your authority to locate it in the Canfield Asylum. For our general work we have several excellent nurses in our employ, and for the home and the asylum one of the best physicians of the city, because we are bound to have fewer cases among children taken from infected homes. We need all the contributions we can receive in money, clothing, or provisions.

Convalescence of the Rev. Dr. Harris.—We are happy in being able to state that the Rev. Dr. Harris is recovering from his late illness from yellow fever. A few days since Dr. Harris sent to the Rev. Dr. Houghton, of New York, the following telegram: "Out again. Too feeble for any duty. Entirely broken down."

Sisterhood of St. Mary.—The sisters of St. Mary, who have done such noble work in this city among the victims of yellow fever, have suffered sadly from the fever themselves. Sister Constance, the superior of the Memphis house, and Sister Theckla have died. Sister Frances has been ill, but is again at work. Sister Flora is convalescent. Sister Hughetta has been very ill, but at the last advices was doing well, as was Sister Clare, of the East Grinstead sisterhood, who came from St. Margaret's Home, at Boston. Thus all but one of the sisters (Sister Helen) has been attacked by the fever. Sisters Constance and Theckla were at the mother-house, at Peekskill, N. Y., on a visit, when the fever appeared, and returned at once, to die.

Illness of the Rev. Mr. Schuyler.—The Rev. L. S. Schuyler, who came to this city from Hoboken, N. J., to take the place of the late Rev. Mr. Parsons, is reported very ill with the fever. When the last despatches were received (dated Sunday, September 15th) it was expected that his disease would reach its crisis during the coming night.

KANSAS.

MEETING OF CONVOCATION.—The convocation of this diocese met in St. Paul's church, Leavenworth, on Tuesday, September 3d. There were present of the clergy the bishop of the diocese, the Rev. Messrs. John Woart, Paul Ziegler, F. O. Osborne, Charles Holmes, and T. W. Barry, of this diocese, the Rev. Messrs. F. R. Holeman and M. E. Burk, of Missouri, and the Rev. F. N. Luson, of Illinois. The opening service was held on Tuesday evening, the sermon being delivered by the Rev. F. O. Osborne.

Wednesday was devoted to the discussion of the subject "Causes of Success or Failure in Church Work." On Wednesday evening a missionary meeting was held and addresses were de-

ered by the bishop and the Rev. Messrs. Ames, Ziegler, and Holeman.
The morning of Thursday was devoted to the discussion of "The Relation of External Religious Duties to Spiritual-mindedness."
The quarterly meeting of the Executive Missionary Board was held in the afternoon.
Through the courtesy of the officials at Fort Mendenhall the clergy visited the fort, the national cemetery, and the military prison.
The convocation closed with a reception for the bishop and attending clergy at the residence Mrs. Doty.

OHIO.

EAST LIVERPOOL.—St. Stephen's Church.—On Sunday, August 25th, being the anniversary of the Sunday school of this church, the rector (the Rev. Mr. McKin) held a children's service in the afternoon, with a sermon especially adapted to them. There are about 150 children in the school, nearly all of whom were present. The service was very interesting, and evidently much enjoyed by the children. An offering was taken up for the benefit of the new church, amounting to \$63.11.

MINNESOTA.

WASECA.—Calvary Church.—This church (the Rev. B. T. Hall, rector), in a town of about 2,000 inhabitants, has had irregular services for a few years past. On the 10th of last May regular services were begun. Since that time twenty-two adults have been baptized, and in the month of July the bishop held a service, at which twenty-six persons were confirmed. The Sunday-school has doubled; and the congregations are large, reverent, and churchly.

CALIFORNIA.

SAN FRANCISCO.—Trinity Church.—This church has been closed for several Sundays for repairs. The building is being painted inside and outside; the organ-loft, at the side of the nave, is closed in order to improve the acoustic properties of the church; and the organ and choir are removed to the gallery in the west end.

St. Alban's Church.—Services have been resumed in this church, with full choral service and surplised choir of boys, the Rev. Mr. Morrison officiating.

COLLEGIATE AND ACADEMIC.

ST. ANNA'S SCHOOL, INDIANAPOLIS, IND.—The Diocesan school for girls, which has been organized by Bishop Talbot, and located in the building lately known as Grace church, Indianapolis, was opened recently with religious services. Morning Prayer was said and the services were conducted by the bishop, assisted by the Rev. J. Sanders Reed, rector of St. Paul's cathedral, and the Rev. J. B. Clark, principal of the academy. An address was delivered by Bishop Talbot, who dwelt mainly upon the idea that education is not a mere system of memorizing or a process of stuffing, but the following of such methods as shall lead to intellectual development. Their object in organizing this new school would be to furnish such a high standard and thorough curriculum as would make it equal to any similar institution in the United States, and they hoped thus to obviate the necessity for parents sending their daughters to distant seminaries for the purpose of obtaining thorough and systematic training in all the branches of a higher educational course. The Rev. J. B. Clark, principal of the school, followed with some remarks, entering into details as to the principles of management which would be followed. St. Anna's School, as it has been named by the bishop, starts with thirty pupils and facilities for nearly one hundred, and the necessary teachers.

CONFIRMATIONS.

MAINE.—At Saco, 4; Biddeford, 3.
CONNECTICUT.—At Middletown (in private), 1; North Guilford, 3; Middle Haddam, 5; Windsor, 6; Tariffville, 5; Niantic, 6.
NEW YORK.—By the Bishop of Springfield, for the bishop of the diocese, at Glenham, 13.
ILLINOIS.—At Algonquin, 3.
MONTANA, UTAH, AND IDAHO.—At Helena, Montana, 9.

PERSONALS.

The Rt. Rev. F. D. Huntington's address is Syracuse, N. Y.
The Rev. D. Barker's address is Paw Paw, Mich.
The Rev. Evan H. Cotton will have charge of St. John's church, Dresden, Germany, during the coming Winter.
The Rev. Edward P. Gray's address is changed from Redwood City, Cal., to Baltimore, Md.
The Rev. J. A. D. Hughes has resigned the rectorship of Trinity church, Carbondale, Pa.

The Rev. W. O. Jarvis is doing chaplain's duty at the Church Charity Foundation, Brooklyn, N. Y. Address accordingly.

The Rev. M. C. Lightner has accepted the rectorship of the church of the Good Shepherd, Binghamton, N. Y. Address accordingly.

The Rev. Edward Pidsley's address is San Jose, Cal.

The Rev. R. D. Roller has been elected to the rectorship of St. Andrew's church, Darien, Ga.

The Rev. Dr. J. J. Roberts has returned from Massachusetts to his residence, No. 148 Madison avenue, New York city.

The Rev. D. F. Smith's address is Hinsdale, Ill.

The Rev. J. C. Tennent has accepted the rectorship of St. John's church, Western Run parish, Baltimore county, Md. Address Emory Grove, Md.

The Rev. Edwin Wickens has returned from Europe. Address Hearn, Tex.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In St. Paul's church, Anglica, N. Y., on the 7th inst., by the Rev. M. Scofield, Miss MARY WANZER SCOFIELD, eldest daughter of the officiating clergyman, to BENJAMIN C. WARELEY, M.D., of Anglica.

On the 10th inst., at Christ church, Clifton, Diocese of Niagara, Canada, by the venerable the Archdeacon of Niagara, assisted by the Rev. F. W. Raikes, of the church of the Epiphany, Diocese of Western New York, and the Rev. E. J. Fessenden, WILLIAM GEEB COCKBURN, Esq., of Boston, Mass., to VICTORIA E. TRENHOLME, youngest daughter of the late Edward Trenholme, of Trenholme, Province of Quebec.

At Albany, N. Y., September 12th, at All Saints' Cathedral chapel, by Dean Houghton, FREDERICK CONKLING VAN DUZER, of Newburgh, to LOIS MARION, daughter of the Hon. George W. Miller, of Albany.

DIED.

In Jacksonville, Fla., on the evening of September 6th, the Rev. EDWARD McCURE, of the Diocese of Georgia, aged 67 years.

Entered into rest, on Tuesday, the 10th of September, the Rev. PIERRE PARIS IRVING, for more than twenty-five years rector of Christ church, New Brighton, Staten Island. "Blessed are the dead, who are in the Lord; even so saith the Spirit, for they rest from their labors, and their works do follow them."

In Salisbury, Md., on the 10th inst., entered into the rest of Paradise, ELIZABETH, wife of the Hon. Humphrey Humphreys, and daughter of the late Elijah Parsons. "Faithful unto death."

OBITUARY.

At Memphis, Tenn., September 9th, of yellow fever, CAROLINE LOUISE DARLING, "Sister Constance," Sister Superior of the Works of the Sisters of St. Mary in that city.

Also, at Memphis, September 13th, of yellow fever, MARY MCMAHON, "Sister Thecla," of the Sisterhood of St. Mary.

These two were the first to go to Memphis from New York, on hearing, during their brief recreation, that the disease had broken out. They left us August 17th, having taken a loving farewell of their companions, and after a brief but splendid service of our Lord in the persons of the plague-smitten sufferers, were taken to their reward. Their lives were given away in a perfect consecration to Christ and the Church, and closed as they would have desired. On Sister Constance it devolved to direct, cheer, and sustain her devoted companions; day after day and night after night she was working with almost supernatural strength in the midst of indescribable horrors, nor did she desist till several hours after the disease had struck her, when, at length, unconsciousness put an end to the earthly labors. One who knew her intimately writes: "I gather up for my guidance the teachings she has left us; that singleness of motive, that forgetfulness of self, that rare cheerfulness and ready obedience and sincere humility, how these were blended with staunch fidelity and high courage, and the quiet firmness which works or waits, which fights or suffers, which guides or obeys, which gently ministers or calmly dies, because the soul trusts in God and only lives for Him." Of them may it be said that they were lovely in their lives, and in their death they were not divided.

RESOLUTIONS.

At a special meeting of the vestry of Christ church, New Brighton, N. Y., held in the Sunday-school rooms, September 11th, 1878, the following preamble and resolutions were presented, and unanimously adopted.

WHEREAS, We, the rector, churchwardens, and vestry of Christ church, have been advised of the death of our emertus rector, the Rev. PIERRE P. IRVING; and

WHEREAS, We, as representatives of the entire parish and congregation, desire to testify in the most earnest manner our appreciation of his pure and blameless life, and of his long and faithful services; and,

WHEREAS, We humbly recognize the love of our heavenly Father, who has so long permitted us to enjoy the ministrations and pastoral care of our deceased friend, and who now, through a vale of tears, and over a dark and troubled river, has gently drawn him to Himself; and,

WHEREAS, We desire to place upon our records and distinctly announce our testimony of the love and veneration we bear for this faithful servant of the Cross; therefore be it

Resolved, That the clerk of the vestry be requested to invite the right reverend the bishop of this diocese,

and all the neighboring clergy, to the funeral of the Rev. P. P. Irving, and that we attend in a body.
Resolved, That as the Rev. P. P. Irving was the first rector of Christ Church parish, and continued in faithful service therein for over a quarter of a century, and until disease and affliction only caused the resignation of his charge, the vestry do erect a mural tablet within the chancel of their church edifice, sacred to his memory.

Resolved, That these proceedings be spread upon our minutes, and published in THE CHURCHMAN and in the local papers, and that an engrossed copy, duly authenticated, be sent to his family.

[True copy],

H. B. ALEXANDER,

Clerk of Vestry.

ACKNOWLEDGMENTS.

The undersigned acknowledges gratefully the receipt of \$25 from "Visitor" for the use of the fever sufferers in New Orleans. The "Trinity Benevolent Society" will expend this, and such other sums as may be sent, among the sick.

HUGH MILLER THOMPSON.

MISSIONARY CONFERENCE AND A PROPOSED SERIES OF MISSIONARY MEETINGS IN OCTOBER NEXT.

The undersigned, a Special Committee of the Board of Managers of the Domestic and Foreign Missionary Society, appointed to arrange for a series of Missionary Meetings in the month of October, have decided upon the following order, viz.:

I. A Missionary Conference to be held in the City of New York during the second week of October, beginning Wednesday, the 9th, with Evening Prayer and sermon.

To be followed on Thursday (10th), morning and afternoon, by meetings for general discussion of the subject of Domestic Missions including Work among the Indians and Colored People of the South.

Thursday Evening, Missionary Meeting.

Friday (11th), morning and afternoon, meetings for the discussion of the subject of Foreign Missions, including the work in Greece, Haiti, and Mexico.

Friday Evening, Missionary Meeting in the City of Brooklyn.

At the meetings for conference it is hoped that the several Missionary Bishops will present brief summaries of their work, after which an appointed speaker will open the discussion upon each separate topic.

In conformity with Article VIII. of the Constitution, each recognized Auxiliary is requested to send to this meeting for conference one Clerical and one Lay Deputy, and the committee would suggest that the Board of Missions (which, it will be remembered, consists of the membership of the late General Convention), and also the members of the old Board, as nominated to the General Convention, be present and participate in the deliberations of the conference.

II. It is suggested and earnestly recommended that all rectors should preach upon the general subject of Missions on the Sunday following, or on some other Sunday in October.

III. It is also suggested and earnestly recommended that the local Clergy and Laity arrange for holding Missionary meetings in Boston, Philadelphia, Baltimore, and in other cities and large towns, at such time in October as may seem to them most convenient; with the understanding that this committee will act with them to every practicable extent when co-operation shall be desired.

NOAH HUNT SCHENCK,	} Special Committee of the Board.
J. LIVINGSTONE REESE,	
LEWELL COFFIN,	
A. T. TWING,	
JOSHUA KIMBER,	} Local Committee.
C. VANDERBILT,	
R. STUYVESANT,	
W. BAYARD CUTTING,	
WOODBURY G. LANGDON,	

THE CHURCH ALMANAC FOR 1879.

Clergymen whose Names, Parishes, or Post-office Addresses are not correctly given in the Convention Journals of 1878, published by October 15th, should not fail to notify the Editor.

Send the necessary corrections to "Editor of the Church Almanac," care of Pott, Young & Co., Cooper Union, New York.

The annual meeting of the Clergymen's Mutual Insurance League will be held (p. v.) in the vestry-room of Trinity church, New York city, on Thursday, September 26th, at 2 o'clock P. M.

R. ANDREWES POOLE, Secretary.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need \$3,000 in the month of September. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y, 179 Seymour street, Hartford, Conn.

The annual meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York will be held in the Sunday-school room of St. John's chapel, New York, directly after the close of the morning service on the opening day of the ensuing Convention, to be held in said chapel on Wednesday, the 25th day of September next.

August 31st, 1878.

J. A. SPENCER, Secretary.

THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

Organized 1877; Membership limited to 1500; assessments at death of members, \$1.10; annuities assured to members in their old age; after July 1st, no members admitted over forty years old. Applications for membership may be sent to the treasurer.

The Rev. C. L. HUTCHINS, Medford, Mass.

PROGRESSIVE CHRISTIANITY.

Prof. David Swing, having returned from his vacation, preached in his own pulpit on the progressive nature of Christianity. He defined a progressive Christianity to be one that is constantly going forward in finding truth and bringing public happiness. He carefully distinguished progress from novelty or eccentricity. There is a real progress in medicine, but it is not quackery. It is not indicated by the medical falsehoods which are blazoned on dead walls and the uncomplaining rocks. He found a capital illustration of sham progress in an incident which doubtless came under his observation while living near Boston this Summer. "That steamboat preaching, where the servant of the Gospel makes his truth attractive by a trip down a bay, is not to be supposed any part, however small, of a Christian progress; but it is to be judged the eccentric movement of a single mind, just as there is here and there a mortal who wishes to get married in a Mammoth Cave, or up in a balloon, or on the crags of Mont Blanc."

A progressive Christianity is one which adapts itself to the changing wants of man, to the condition of the community in any age. To accomplish its best work Christianity must escape from the bondage to old habits, which were, perhaps, wise customs in an age gone by. In illustration of the way in which customs become fetters that interfere with progress, he instanced that of the Protestant clergy, who very generally regarded it as a duty to preach to only one congregation, and twice each Sunday. Once there was great wisdom in this. When the people were ignorant of Bible truths, when Protestantism was establishing itself and the population eagerly crowded the churches to hear its great principles discussed, when the air was aglow with the heat of controversy, such a custom was useful, because it was adapted to the wants of the time. But the facts are different now. There is no longer need of that immense quantity of preaching to the same audience. The common people are no longer inflamed with controversial zeal and eager to obtain every new point of a great argument which is convulsing States and will soon redden fields with blood. The public have found interesting themes outside of religion, and our churches are for the accommodation of the few. It is the duty of ministers of a progressive Christianity to take note of this and adapt their methods to the present wants. His idea of what ought to be done we will give in his own language:

"If, on account of the death of old commotions, the people do not come to the Church, the Church must go toward the people. The Church, in the centres of education and wealth, must build its second house among the poorer masses, and the preacher who has for years spoken to only one group, must henceforth speak half of his time to the so-called humbler multitude. An old custom must pass away with the passing away of the accidents which made it, and a new custom must come with new accidents. A tabernacle built here and there and overloaded with service for a few weeks, or religious excursions in August, for the common people, are only satires upon a great Christian age. To reach the people it will be necessary for an iron custom to be changed. The multitude is too large to be left to the care of any spasmodic method, or to three or four men, be they great or only odd—it must pass to the care of the tens of thousands of pastors who can go forth each Sunday evening in the full force of their office. The best portion of the morning audience should go with them, and thus rapidly would they bring about a diffusion of truth and a cementing of friendships. Now to do this the Church must break the chains of an old custom—a custom which has been transformed by time from a friend to a harmful enemy. All other ways of reaching the people

will fail, for, good as they may be, they are utterly insignificant in presence of the vast need of the world. Education does not seek its ends by means of any tabernacle service, nor by any amazing effort of one man; but it plants its school-house everywhere, builds it of logs or of stone, and sends forth thousands of teachers, and gathers all the children—gathers them, not one day only, but Winter after Winter and Spring after Spring; and at last an enlightened race moves where Indians once danced around tortured captives, or moved out like tigers for fresh blood. A Christianity which really desires to improve our land or our world must change its whole front, and thus readjust itself for the new times. All the denominations, from the High Episcopal to the plainest Methodists, must build their extra houses of worship in the neglected districts, and from these new pulpits the best of their pastors and preachers must teach the multitude. No denomination is unfitted for this work. It might seem in the abstract that the plain Presbyterian or Baptist could most easily reach the people, but the facts show that no congregation in London can surpass the notorious St. Albans in mission work among what is called the humbler classes. Our congregation, which meets here to-day in Quaker simplicity, is also fitted for this work, for when, last Spring, you opened a mission school in a populous portion of this city, immediately four hundred children and youth poured into it, and are there yet, only in increasing numbers. Thus all the denominations seem fitted for the general work of enlightening and reforming the people, and seem detained from usefulness only by bondage to an imperious custom."

LETTERS TO THE EDITOR.

All "Letters to the Editor" published hereafter will appear under the full signature of the writer.

ST. AUGUSTINE AND THE ENGLISH CHURCH.

To the Editor of THE CHURCHMAN :

IN THE CHURCHMAN of September 7th F. N. Wells asks for information to reconcile certain statements of the Archbishop of Canterbury, in his inaugural address at the late Lambeth Conference, with some facts of the English Church history. Mr. Wells had read in "Notes on the Early English Church" that when St. Augustine landed in England he found the Church with bishops, priests, and deacons.

The archbishop said in his address: "I am addressing you from St. Augustine's chair. This thought carries us back to the time when that first missionary to our Anglo-Saxon forefathers, amid great discouragements, landed on these then barbarous shores."

Mr. Wells says, "If the 'Notes' referred to above be well authenticated, then St. Augustine could not have been the first missionary; and it would seem strange that the archbishop should not be familiar with the pre-Augustine history of the Church, if there be one."

The facts in the case justify both the "Notes" and also the archbishop's statement. There can be no doubt that the Christian Church was established in Britain for several centuries before the Saxon invasion. Three British bishops—Eborius of York, Restitutius of London, and Adelphi, supposed to be of Lincoln—were at the Council of Arles in 314. The Roman rule in Britain lasted about 300 years; and the later Roman rulers were favorable to the Christian religion. When the Romans left, in A. D. 411, the Church was pretty well diffused throughout the Roman jurisdiction. The Anglo-Saxon invasion began in the year 449, and a short time after Kent was conquered, and the Saxon kingdom of Kent set up. The Anglo-Saxons were barbarous heathen—fierce and cruel worshippers of Thor and Woden. They murdered or enslaved all the Britons who fell into their

hands. They killed the clergy and destroyed the churches. But the conquest of the whole island was a very gradual thing, requiring fully 200 years. The ancient British chiefs and people held all the western part of the island, and among them the refugees from the East found shelter, and with them waged war upon the Saxon. Here there were churches, with bishops, priests, and deacons, when Augustine came to Canterbury, 140 years after its conquest.

The Anglo-Saxons were still heathen, and Augustine was the first missionary who came to convert them. The archbishop was right in his statement. He was not speaking of the Christian Church in the British island, but of the first missionary and first bishop of the English or Anglo-Saxons. A little careful distinction in the use of terms here would avoid much confusion of thought. The English were not in the island until its conquest; and the island itself was not England, but Britain. Its people were Britons. Its Church was the British Church—the Church of the British race—who were Christians when the heathen Anglos came.

Mr. Wells will see, therefore, that the "Notes on the Early Church of England" are right, and also the Archbishop of Canterbury. Augustine was the first missionary to the Saxons, and the first bishop of the Anglo-Saxon Christians. Ethelbert, King of Kent, married Bertha, daughter of Charibert, King of Paris, who, being a Christian, influenced her husband to receive Augustine, with other missionaries. He was converted, and Augustine became the first bishop of Canterbury, the royal city of the Kentish kingdom.

B. F. BROWN.

Harrisburg, Pa., September 7th, 1878.

To the Editor of THE CHURCHMAN :

Your correspondent F. N. Wells requests information respecting the pre-Augustine history of the Church of England, "if there be one."

The following is a brief summary of the testimony on the subject: Pope Gregory the First sent St. Augustine and forty monks to Britain, about the year 596, 147 years after the Saxon invasion. St. Augustine converted the inhabitants of the county of Kent, and, among others, Ethelbert, the Saxon king of the Cantii; but Bertha, his queen, was already a Christian; and there was a Christian bishop, Lindhard, and a Christian church in Canterbury, the capital city of Kent, before the arrival of St. Augustine. He is also said to have converted the Saxon king of Northumbria. (Abp. Bramhall, i., 267; Beda, Hist. Eccles., i., 25).

There have been Christians in Britain from the time of the apostles; and Eusebius asserts that some of the apostles themselves went thither. There is no doubt that St. Alban was martyred there under Diocletian, A.D. 305. (Tertull. c. Judaeos, c. vii.; Euseb., Proep. Evang., iii., 7; Origen, Hom. in Ezek. iv., in St. Luc. i., Hom. 6).

If there were Christians there, there must, of course, have been bishops; for the motto of primitive Christianity was *Ubi Ecclesia, ibi Episcopus*. In those times there was no such thing as a Church without a bishop. Bishopless "Churches" are a purely modern invention. In fact, we know that there were British bishops present at the earliest councils of the Church, *a. g.*, the Council of Arles, in Gaul, A.D. 314; the Council of Sardica, A.D. 347; the Council of Ariminum, A.D. 359. (Concil. Arelat. Labbe, i., 1430; Abp. Usher, Brit. Eccles. Antiq., p. 73; Bingham, ix., 1, 5; Sulp. Sever. H. S., ii., *ad fin.*)

Bingham thinks that at the time of the Saxon invasion, A.D. 449, when many of the native Britons were driven to the mountains of Wales, to Cornwall, and to the coasts of France, there were more bishops in England and Wales than there are at this day. ("Antiquities," ix., vi., 20).

We are certain that there were seven British bishops and an archbishop when St. Au-

gustine landed in the county of Kent. The archbishop was the *menobensis episcopus*. Bishop of St. David's, Gilfrid, De Gest. Brit., viii.; Bed., ii., 2.)

These bishops informed St. Augustine when he landed that they were under a metropolitan of their own, the Bishop of Caerleon-upon-Uske, and that they knew nothing of the Bishop of Rome, as an ecclesiastical superior. (See speech of Dinohus, the learned Abbot of Bangor, to St. Augustine, in Wilkin's Concilia, i., 26; see also Bingham, ix., ch. i., 11, 12.)

Ethelbert, King of Kent, permitted St. Augustine to land and to preach in his realm; but he placed him at Canterbury, and not at London, as Pope Gregory had desired. After the king's conversion he endowed the cathedral churches of Canterbury, London, and Rochester, the only Episcopal sees founded or restored in Britain in the life of St. Augustine. (Bede, ii., 1; St. Gregor., lib. xi., p. 1163, ep. lxxv.)

Were it necessary to go into details, I could multiply authorities and proofs; but the matter would exceed the limits of a newspaper article. I think enough has been said to show that the Church of England existed long before St. Augustine and his monks set foot on the shores of Britain; and that the Archbishop of Canterbury was correct when he recently spoke of St. Augustine as "the first missionary to our Anglo-Saxon forefathers." Had he said our *British* forefathers, he would have blundered; and had he said our *Saxon* forefathers, he would have been more accurate; for the foreign invaders from North Germany did not become sufficiently assimilated with the ancient Britons to receive the name of "Anglo-Saxon" until many years after the landing of St. Augustine. Indeed, it was not until the year 827 that the Saxon heptarchy became united in one kingdom, under the name of England, with Winchester as the capital city. Egbert (of Wessex), who began to reign A. D. 800, and who died A. D. 836, is reckoned as the first Anglo-Saxon monarch.

WM. VANDERPOOL.

Newark, N. J., September 9th, 1878.

COLORED CANDIDATES FOR THE MINISTRY IN VIRGINIA.

To the Editor of THE CHURCHMAN:

Your issue of the 7th inst. contains a communication criticising the action of the trustees of the Virginia Theological Seminary in establishing a separate school for the education of colored candidates for the ministry. The writer of this communication deems it a needless expense, in view of the fact that this diocese already has a seminary at which such candidates may be trained.

He further criticises a statement of the Committee on Colored Congregations that several such candidates have been rejected for the want of this separate department.

Your correspondent is not alone in this criticism. He finds himself in the desirable company of the editor of the *Independent*, who piously expresses the hope that if any effort is made in the North to raise funds for this enterprise it may meet with a cold reception.

I suppose it is too much to expect that our northern friends will ever adequately understand the problems which grow out of our new and altered state of affairs, and which determine our actions; but what I wish to insist upon is: 1st, That we are animated by a sincere desire for the advancement of the negro race, and are earnestly endeavoring to bring them within the pale of the Church; and 2d, That as to the policy and utility of the measures which we devise to this end, we who have been brought up among this people, who know them in the mass and not in isolated instances, who have had a large experience with them under the old *regime*, and are rapidly acquiring it under the new, are in bet-

ter position to judge than those who sit afar and speculate and criticise.

With respect to the Theological Seminary of Virginia, it would scarcely seem necessary to say that it has a standard of scholarship much beyond the reach of the average negro candidate. The preliminary examinations are such as he could not pass, and his previous training is not of a sufficiently high order to enable him to keep pace with the classes in that institution. The admission of such candidates, therefore, would have the effect either of retarding the majority of students or else of necessitating two separate schedules of classes, neither of which is at all practicable. And yet we recognize the fact that if the Church shall make any headway among this people we must send to them ministers of their own color.

Therefore there seems nothing else to do but to establish a special school adapted to their peculiar wants to prepare as best we may an educated colored ministry, and in the prosecution of this design we look to our northern fellow-Churchmen, not for criticism, but assistance.

But your correspondent expresses the fear lest this action which he is pleased to characterize as "arbitrary and impolitic" will be fatal to the progress of the Church among the colored people of Virginia. Perhaps it may be sufficient answer to inform him that a colored organization calling itself the Zion Union, having two thousand members, a so-called bishop, and seventeen ministers, at a conference recently held passed a resolution placing itself under the care of the Church; and that this body in times past was distinguished on account of its prejudice to and hatred of the whites. It would seem, therefore, that our policy, whatever may be thought of it by those without, certainly is not a fatal one.

And now, Mr. Editor, hoping that the Churchmen of the North will charitably accord to us a confidence in the integrity of our purposes, and, on account of our superior facilities for judging, a confidence also in the wisdom of our plans, we point to this mass of ignorant, misguided, and benighted people, declare that the burden which is thus laid on us is greater than we can bear, and ask the assistance and coöperation of the Church in the North. Give us money, and we confidently hope to bring them under the elevating influences of Christianity as this Church hath received the same.

As an earnest of his good will toward us, and of real interest in the race whose cause he deemed himself called upon to champion, we shall expect an early contribution from our reverend brother in New Jersey.

H. M. JACKSON.

Richmond, Va., September 6th, 1878.

To the Editor of THE CHURCHMAN:

The letter of the Rev. Mr. Chetwood, in your issue of the 7th inst., demands a few words of explanation. When our Diocesan Committee on Colored Congregations wrote that several candidates had to be rejected because there was no provision for their theological training, they had reference to applications made especially for the separate training of those students in connection with St. Stephen's School in Petersburg. As I understand, the trustees of our seminary have never been called to act upon any application of a colored candidate to study within its walls.

The present action has been taken in accordance with the conviction, 1st, that the colored students themselves prefer separate education; and, 2d, that they need a course of training somewhat different from that usually pursued in our seminaries. The same reasons, I suppose, influenced the establishment of the theological department at Raleigh. An additional reason, and one going far in the eyes of the trustees to justify the additional expenses for the location of this new department at Petersburg, is the desirability of securing, in the

centre of our colored population, the services of the candidates as lay missionaries during the period of their training.

The friends of the colored work in the North need have no fear that action such as this will alienate the colored people from our Church. Those here who labor among these people, and perhaps are able to judge best of the work's needs, know better.

THOMAS SPENCER.

Petersburg, Va., September 12th, 1878.

UNINTENTIONAL BUT GRAVE INJURY.

To the Editor of THE CHURCHMAN:

In view of the work which Nashotah has done and is doing for the Church, in view of the noble example she has afforded of faith and of perseverance under many difficulties, and in view of the great embarrassments under which she is now struggling, and the wearying and almost disheartening care wellnigh crushing her faithful president, I cannot but be assured that the Rev. R. Whittingham would be amongst the last willingly to say, write, or do aught to add to her difficulties, and to alienate from her the sympathy and aid of the Church. He would not wish to do her an injury nor an injustice. But I cannot but fear that such will be the practical effect of that gentleman's communication in the last CHURCHMAN, headed "Some False Doctrine." It is so easy to create suspicion, to increase it, to turn it in this or that direction. It is so easy, especially in times like these, just to say that word which will determine people to withhold their gifts, when they are only too glad to have some plausible reason for not giving. And so there may be not a few who have been in the habit of giving to Nashotah who will take up THE CHURCHMAN and read "false doctrine," "such as can be branded only as dishonest, untruthful, and injurious," and the frequent question, "Is Nashotah responsible?" "if it be, then let us all know it," and then seeing the honored name, "R. Whittingham," will lay the paper down with a sigh, and say, "Ah, and so Nashotah teaches false doctrine," and "pious frauds are being taught under the sanction of Nashotah," and Nashotah is trying "to work back in the minds of the young the very errors and superstitions that our Prayer Book and the English Church has carefully put aside." For of course the Rev. Mr. Whittingham would not publicly challenge the whole Church with "Is Nashotah responsible?" unless he knew that she was. He would not suggest so damaging a suspicion unless he had ample ground for it. He would not say "then let us all know it" unless he knew it pretty certainly himself. And so, when the next contribution might have been made, it is withheld, because Nashotah is suspected. No one will suppose the writer of that letter meant this. For one, I cannot. But no one who knows the effect of such letters can question that this will be the natural result.

Why do our Church people, when we want a little information for our own guidance, ask questions of the great Church public through the newspapers, when we can get more immediate and far more trustworthy replies by addressing ourselves to private parties? If any one wants to know if Nashotah is responsible for what appears in the *Churchman's Companion*, why not write either to Nashotah or to the *Churchman's Companion* and ascertain the fact? If it be a fact, then strictures may be based upon the fact, and the Church warned accordingly. If it be not a fact, then the matter is settled, or may be settled, by a quiet word, without exciting suspicion and distrust by inflammatory language and the suggesting of something grievously wrong and dangerous. Before such an appeal is made to the quick, unreflecting, and only half-informed feelings of the Church public, certainly the matter itself should be very grave, and ruled by the Church; and the

question of responsibility be unquestioned. In this matter, which calls forth the intensely strong words, "false doctrine," "errors," "superstitions," "frauds," "dishonest," "untruthful," "injurious," what are the facts? A western publication gives an account or explanation of "Holy Cross day." And this is "bringing back one of the errors and superstitions that our Prayer Book and the English Church have carefully put aside." *Carefully put aside?* Open your English Prayer Book at the calendar, under September, and opposite the 14th day of that month you read, "HOLY CROSS DAY." Can it be so dreadful a thing to let the children of the Church know what that means? Even if Nashotah be responsible, which I believe to be in no degree the case, where is the great evil, the untruthfulness, the dishonesty, etc.? If the only evil be that the *Churchman's Companion* relates as a fact what is only a legend, could not the children of the Church, all who read the *Companion*, all who are in danger of being led astray, be better warned of their danger, and guarded against it, and have the error in their minds corrected, by a letter addressed to the *Companion*, and published, as no doubt it would have been in the *Companion*, than by sending a letter to another paper published a thousand miles away, and in that letter bringing damaging suspicion of false doctrine, etc., against one of the most useful of all the Church's institutions at a most critical period in its history?

Feeling most strongly how the great principles of truth and charity are affected by such unintentional injuries, and with the highest respect for the honored name attached to the letter on "Some False Doctrine," I am,

J. S. B. HODGES.

Baltimore, Sept. 14th, 1878.

CHURCH PROPERTY AND CHURCH PROGRESS.

To the Editor of THE CHURCHMAN:

There is one matter connected with Church property that seems to me not to be sufficiently before the Church—the connection of these two subjects.

Some thirty years ago the late Bishop Kemper said to me: "Now, Mr. Adams, at the present time I could get, in more than one hundred places over the State of Wisconsin, three acres of land, severally—one for the church and churchyard, two for the parsonage and glebe—if I could secure them to the Church. But I cannot do it as Church property is." The thing has dwelt on my mind ever since in connection with the subject of itineracy.

Suppose there were in Wisconsin now such a mass of places, all secure to the Church—here three families of Church people, there ten, there twelve, none of them equal to sustaining a parish—is it not manifest that there in that land is the basis of a self-supporting itineracy? For five hundred families, scattered all over the State, anchored as they would be by this small piece of Church property, could at once be counted on with absolute certainty. A small house would at once be raised in each place, lay-reading would follow, Sunday-school and all the elements of progress be initiated. And under the bishop one or two itinerants or more would have work to do in abundance, and support enough.

See what waste this saves of Church people and Church families. People who, being sincere and reverent, go into a Western or Eastern village or township in the country, and seeing only two or three Church families about, are absorbed in the mass of dissent after a while. Look what a waste of property it saves! Examine your Church records in all your large Eastern States, and what do you find? The map is dotted over with the failures of Episcopal enterprises. Here they subscribed eight or nine hundred dollars, and tried to

build a church; but could not finish, and the property was sold. There an old parish died, and its property was sold. There lots were given and deeded for Church purposes. And so you may count a multitude of imperfect and abortive enterprises. What came of all this property? All dedicated to God, all gone into private hands—justly or unjustly; and despondency inflicted, because of it, upon clergy and people.

A bishop, thank God, is a leader, and bound to be cheerful; but this state of matters is the reverse of cheering. How often I have heard from some of our best bishops the words, in regard to such cases: "I am very sorry, Mr. Adams, but what can I do?"

Now I would first have the Church look at the connection of the tenure of Church property with an itinerant system supplementary to a parish system—a system that will enable the bishop and clergy of each diocese to hold on to the small bodies of Churchmen in every village and township over every State.

I do not believe in the bishop as corporation-sole. For there is no lawyer but will tell you that it cannot be done in the United States; again, no historian but will tell you that this same tenure has given room for the frauds of kings and princes, as well of private men—and is a position of real estate that here, as elsewhere, is ready to produce the same results. It is within the last year that it was published in the papers of his see city that a Roman Catholic bishop had pillaged his diocese of \$800,000, and was in confinement at Rome, for life, on bread and water!

I do not believe in the incorporation of dioceses. A corporation consisting of a clergyman and four laymen for every parish, of a diocese say of seventy to two hundred parishes, is a very insecure, and, worse still, a very manageable sort of corporation to hold Church property. But I do conceive that a corporation of trustees of funds and property within the diocese in due relation to the bishop and the diocese, with a legal deed of trust to them, with purposes defined in the deed, is the advisable plan. However, this comes in only incidentally.

The real purpose of this communication is to suggest the connection between the tenure of Church property and Church progress by means of an itineracy supplementary to parish work, and to indicate how an endless waste of means, and of baptized men, women, and children which is now going on all over the land, may be stopped by connecting a system of what is called in the canons of Wisconsin "missions," as distinguished from "parishes," with permanent Church tenure of property. The trustees of funds and property, the itineracy, the missions—these three institutions are means of progress the Church has never yet availed herself of, and yet they are capable of a great saving of waste, which belongs naturally to the congregationalist system of tenure and of work.

WILLIAM ADAMS.

Nashotah, Wis., September 9th, 1878.

IS THIS A SWINDLE?

To the Editor of THE CHURCHMAN:

I have just received from Mr. Pliny F. Smith the following announcement:

"VERY IMPORTANT TO THE CLERGY.

"I have completed arrangements to supply the clergy throughout the United States with a first class article of paper, in all grades of note, letter, cap, and sermon paper, direct from the manufacturer's warehouse, at cash prices," etc.

Now, Mr. Editor, some three years ago many of the clergy received a very similar notice from the same person, and backed by a pathetic appeal, stating that Mr. Smith and his sick family were about to be ejected from their house on account of pecuniary difficulties, which the purchase of paper by the clergy would prevent. Some of the clergy sent in

their orders, with the money for the same, but I have not heard of any paper being sent in return. Very ready replies and excuses were obtained, but no other response, from Mr. Smith.

I therefore feel compelled to ask the question whether the above announcement of Mr. Pliny F. Smith be not a swindle, against which the clergy should be promptly warned?

HENRY OLMSTEAD.

Branford, Conn., September 7th, 1878.

AN EXPLANATION OF THE PRAYER BOOK.

To the Editor of THE CHURCHMAN:

As an effort in the way of meeting the difficulty realized by strangers to our services of "finding the places" in the Prayer Book, the undersigned has prepared an "Explanation of the Service," which may easily be pasted on the inside of the cover and on the fly-leaf of any Prayer Book of ordinary size, and which, it is believed, will supply all that is necessary in the way of information, over and above the clear directions of the rubrics themselves. Should any desire to see samples of this "explanation," the writer will send to parties applying.

WILLIAM SCHOULER.

Union Springs, N. Y., August 6th, 1878.

NEW BOOKS.

SENSIBLE ETIQUETTE OF THE BEST SOCIETY: Customs, Manners, Morals, and Home Culture. Compiled from the Best Authorities. By Mrs. H. O. Ward. [Philadelphia: Porter & Coates. 1878.] 12mo, cloth, pp. 567.

The author, like a wise lexicographer, has not presumed to lay down what the laws of etiquette are; she has decided according to the weight of authority. She "does not claim one idea as her own," but has gleaned her sheaves from various fields. Good conduct, as well as good speaking and writing, depends upon custom; and the office of one who puts forth a book for guidance on either of these two subjects begins and ends with ascertaining and stating what the best custom has already determined to be proper usage. Mrs. Ward has accepted and followed out this principle, and therefore her book is likely to become, as it ought, a recognized authority. It is certainly one of the most sensible and least offensive works of the kind ever published. It will not tend, as nearly all of them do, to produce in those who obey its decisions an artificial manner. It aims rather at naturalness and ease.

The work opens with directions concerning letter-writing of all sorts. From this point it branches off into all the various fields of domestic and social life. And, strange as it may seem in a book of this kind, it contains a marked recognition of the religious element. The author makes personal piety the foundation of politeness. She has struck a great truth; and we have here, it may be, one solution of the problem—how to live in the world and not become a part of it. All the advice here furnished bears the marks and flavor of excellence, and the book cannot fail of doing some good service, if all its precepts are followed.

THE BEGINNING OF THE MIDDLE AGES. By R. W. Church, Dean of St. Paul's, Honorary Fellow of Oriol. With Three Maps. [New York: Scribner, Armstrong & Co.] 16mo., cloth, pp. 226. Price \$1.00.

This volume belongs to the series on "The Epochs of History." Taken as a whole, the series is the best that has ever appeared; better knowledge of the past can be gained from this method than from any general and continuous outline. Each volume is the production of a scholar thoroughly acquainted with its particular subject. Dean Church's fitness for the period embraced in this work will be unquestioned. He has prepared a treatise which, for breadth of comprehension and wisdom in selecting and classifying

nts. has seldom been surpassed in any orical work.

OPEN VERDICT. By Miss M. E. Braddon, author of "Taken at the Flood," "Dead Men's Shoes," "Joshua Haggard's Daughter," etc., &c. [New York: Harper & Brothers.]

The repeated and frequent appearance of a book by Miss Braddon has ceased to be surprise. She is well known as one of the most, if not the most, prolific of English-making novel writers. Great praise is certainly due her industry, and the wonder is why any one brain can furnish so much material; but upon second thought it is only seen that Miss Braddon varies little in her character, and that one may know very well what to expect when beginning the perusal of one of her books. A villain of a man, or a cat-like woman, possessed of all the attributes of a villain, but lacking strength of mind to play her part successfully; a well-meaning but misguided hero, and a beauteous and suffering heroine, victim of circumstances, or *vice versa*, with numerous other people who play their little part, that of filling up blank places, much as "supes" at a theatre, with but a rebash, different dress and names, make up the whole. Miss Braddon's books that have gone before, and this new one is no exception to the rule. It will doubtless find many readers, as the author is exceedingly popular with the novel-reading public.

THE ASPECTS OF THE CHRISTIAN IDEAL: Sermons by the Rev. L. Campbell, M.A., LL.D., Professor of Greek in the University of St. Andrews. [London: Macmillan & Co. 1877.] Cloth, pp. 270. Price \$2.00.

Along with these eighteen sermons there is printed an address to the students of St. Andrews on "The Moral Element in Greek Culture Considered in Relation to Christianity." The sermons themselves are quiet, dignified presentations of the author's views on religious subjects. They are not striking, but they are frequently suggestive. They lack the fire that warms and the force that impresses. At the same time they never violate the canons of good taste, nor do they offend by overstatement. They set forth the hopeful side of Christian truth, and the theology which they teach is not by any means narrow. We should take exception to several of their statements, but there is much that we can heartily endorse and commend.

LITERATURE.

WITH the first number of the sixth volume the number for November—*St. Nicholas* will be enlarged.

PROF. W. G. SUMNER, of Yale College, has a paper on "Socialism" in the October number of *Scribner*.

DR. C. HORSTMANN has just brought out a collection of old English legends, chiefly from the Vernon MSS. in the Bodleian Library.

The Musical Record is the name of a new thirteen-page weekly, including six pages of music, published by Ditson & Co., of Boston, \$2 a year.

A **PRIEST** of the Diocese of Illinois has published a choral service for children, to which are added hymns for the Christian year and for special occasions, and a metrical Litany. The intention is to combine a light, attractive children's service with religious instruction, and so familiarize the youthful mind with the idea of worship.

A NEW periodical, devoted mainly to Dante literature, is to come out at Rome, with the title of "Rivista Universale Storica, Critica, Artistica, Filologica, Bibliografica, di Letteratura, Italiana specialmente Dantecca." The first fasciculus will contain, amongst others, a description of Dante MSS. at Rome

(Codici Angelici), and an unedited commentary in the Barberini Library.

CHARLES HARVEY & Co., of Baltimore, Md., have printed an "Office of Devotion of the Sunday-school of the Memorial Church of the Holy Comforter, corner of Pratt and Chester streets." We like it much. Its great excellence is that being made up entirely of selections from the Prayer Book, and following closely its order of service, it is calculated to instruct the children in the use of the Prayer Book.

MR. EDWARD AUGUSTUS BOND has been appointed principal librarian of the British Museum. Mr. Bond succeeded the late Sir Frederick Madden, as keeper of the manuscripts, in 1866. In accordance with the usual practice in making such appointments, the three trustees—the Lord Chancellor, the Speaker, and the Archbishop of Canterbury—submitted two names to the Queen, from which she selected the first.

SCIENCE.

A POINT of considerable importance in studying the presence of hydro-carbons or fire-damp in mines has been brought before the French Académie des Sciences by M. Coquillion. He finds that the gas escaping from the coal mixes very slowly with the air, when the atmosphere is still, and appears to form distinct zones.

THE philosophical faculty of Göttingen has offered two prizes of 1,700 and 680 marks for the best works on the causes affecting the changes in chemical composition of plants of the same species, such as climate, soil, fertilization, etc. They must include a critical review of all facts hitherto gathered on this subject, and suggestions as to the best methods for completing knowledge in this department, accompanied by the results of independent research in the directions indicated. Competitors must forward their work before August 31st, 1880, and the decision will be announced March 11th, 1881. They can make use of Latin, German, French, or English.

It appears from the annual report of the English commissioners in lunacy, lately issued, that the total number of registered lunatics, idiots, and persons of unsound mind in England and Wales, on the 1st of January last, was 68,538, being an increase of 1,902 on those returned for the first of January, 1877. The number of male lunatics was 31,024, and of female lunatics, 37,514. The pauper lunatics numbered 60,846, and 7,692 are described as "private patients." This last class includes the soldiers, sailors, and criminal and other lunatics maintained at the expense of the State. The ratio of lunatics to the population on the 1st of January last was 27.57 per 10,000.

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- { Ember Day. Fast.
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MOTHER'S LETTER.

BY MARY D. BRINE.

A letter from mother, so precious and true!
And straight from the dear home so far, far
away.
It rests on my heart like the soft evening dew
Which falls with the last benediction of day.
O dear, loving lines, by a loving hand penned!
O letter so laden with mother's caress!
O love that is holier than lover or friend!
My heart overflows with its deep tenderness.

With eyes that are tear-wet, and tear-blind and
blurred,
I have read the dear lines that have comforted
me;
And my thoughts have flown out and beyond,
like a bird
In search of the home-nest far over the sea.
Oh, tell me, ye sunbeams that flicker and fall,
And dance on the meadows the long Summer
day,
Are ye shining as brightly, if shining at all,
On the hill-side and meadows at home far
away?

Then find the dear writer whose letter I hold,
The mother whose love has e'en followed me
here,
And weave of thy glory a crown as of gold
To lay on the gray head so honored and dear.
And tell her that welcome, thrice welcome to
me,
Is the letter so laden with mother-love sweet.
It has come like a blessing from over the sea,
Which my heart and my thoughts have flown
thither to meet.

THE GIRLS OF ST. ANDREW'S.*

BY JENNIE HARRISON,

Author of "The Choir Boys of Cheswick," etc.

XXX.

"What are we going to do through Lent?"
It was the day before Ash-Wednesday; and
Sophy asked the question of some of the
girls who had met to prepare something for
the Literary that evening.
It was a question which they had been in
the habit of considering in former Lenten
seasons; for Miss Walker had always urged it
upon them, and had done all she could to
help them to use the solemn season in the
right way.
"What shall we give up, or what shall we
take up, do you mean?" asked Ida, biting
the end of her pencil thoughtfully.
"Both. Are we to keep the Literary, for
instance?"
The girls looked puzzled. It seemed a hard
question to decide. And Julia Reed looked
anxious as she waited for some one to speak.
"It is something which does us all good,"
she said, at length, in a slow, hesitating way;
"and is not like a light amusement."
"A concert or a party does us all good too,
sometimes," answered Ida, with a little smile.

* Copyrighted.

"I wish we had asked Miss Walker about
it."

"Well, I think, girls, that we are getting
about old enough to settle such matters by
ourselves! We have had Miss Walker's
teachings long enough to be able to think out
things by the light they have given us!"

All the girls smiled at Sophy's emphatic
tone. And, after the little pause which fol-
lowed, Ellen Marks said, in her quiet way,
"It seems to me that the principal question
is, Will it be a self-denial? It is fasting, you
know—giving up, for a while, things that we
like and enjoy. Not so much any certain
class of things, I think, as it is the things
which are most pleasant to us."

"Just to cultivate the habit of self-denial, I
suppose you mean?"

"Yes."

"Well, I agree with you; only, if we
should give up several things, and have unoc-
cupied time left on our hands, don't you
think we ought to fill it up in some way?"

"Oh, yes; and I think that can be easily
done. You know the Church services take
up a good deal of extra time through Lent,
and what with home duties and school
affairs, we have never had many idle hours."

"There will be nothing to fill up Tuesday
evenings if we give up the Literary," said
Julia, still a little doubtful and anxious. "Mr.
Barrow doesn't have any service then, you
know; and it seems a pity to drop away from
each other and lose the evening entirely."

"Oh, we sha'n't do that!" said Ida, who
understood Julia's feelings. "If we give it
up we must get something to take its place—
some work to do in which, perhaps, the boys
can help us."

"We'll appoint you and Julia then to find
out some such thing, and to have it ready to
offer us this evening, if we are to give up the
society, or else there will be rebellion!"

"In such a short time? Dear me! What a
tax upon our ingenuity, Julia! Let's go."

The girls were trying to do right, trying, in
their little way, to follow the Master into the
"lonely wilderness," and I think His blessing
and help were with them.

When Julia and Ida left the others they
went straight to Miss Walker's house, not-
withstanding Sophy's declaration that they
were old enough to settle such matters for
themselves.

She was glad to see them, and quite ready
with her assistance.

After some talk something was decided
upon which the girls felt sure would be "just
the thing."

There was an orphan's home in which
Miss Walker was interested, where so many
little ones were to be provided with clothing
for every season through the charity of
friends. Just then there were a large set of
little white aprons to be made before Easter,
and the girls thought they might undertake
the work, filling up the vacant evening with
it, and making it a labor of love to take the
place of the enjoyment which their literary
society had always afforded them.

Then there was the new mission-school of
St. Andrew's, that had no banners for the
Easter festival, and was not likely to get
them, because so much money was needed for
more important purposes.

"If your brothers would undertake to do
it, I think they could make some very pretty,
simple ones, with just the name put on in
colored letters—or an emblem painted in the
same way—if they chose to make the work

more elaborate. I have seen some really
pretty ones made in that way. And if you
think they would like it, I know that Mr. Bar-
row would be pleased to have it done."

The girls were much pleased with the idea,
and quite sure that the boys would be willing
to undertake it.

"Palmer is quite an artist, you know; and
he can draw the letters."

"If you can persuade one of them to read
while the others work, I think your object
will be more fully obtained," said Miss
Walker.

"You are afraid we shall get to talking
nonsense, and so spoil the whole idea," said
Ida. And her teacher smiled, but did not
deny it.

"The trouble will be to get them all to
agree to the kind of reading which we ought
to have."

"Oh, they will read Church history, or
'The Reformation,' or something of that sort.
Nelson will, I am sure; for he often says that
he wishes he were better informed on such
subjects."

Upon the whole the girls felt that their plan
would be a success, and they left their teacher's
house with happy hearts.

But when evening came, and, after the ordi-
nary exercises, they presented their ideas in
full to the company, they met with more op-
position than they had expected.

In the first place, it was "all nonsense" to
give up such a harmless thing as their society,
the young men said; and Anna Croy partly
agreed with them.

"It is improving to us in so many ways.
And then we could leave out the music and
the fun, if you are so particular."

Ellen and Ida explained their ideas about
it; but they were not received very cordi-
ally.

"It is ridiculous, you know, quite ridicu-
lous!" said Nelson, walking up and down the
room impatiently.

And Julia scarcely knew what to say or do.
Was it important enough, after all, to risk
losing her brother's interest? No; it would
have been better to have kept it up and get
the self-denial in some other way. But all
the members could not know her feelings,
nor be expected to give up their convic-
tions.

But there was One watching and working
with Julia who knew all her perplexities, and
made the way plain for her when it seemed
most dark.

They separated that night without coming
to any conclusion, except that most of the
girls agreed to meet the next week and begin
the new work. But Palmer was persuaded
to use his influence during the week; which
he did, when once fairly started, with much
zeal. He went into Nelson's place of busi-
ness one day, carrying a sample banner-staff,
and exclaimed, "Here Nels, now be a good
fellow and go over to Drake's and give the
order for these things; I'm fearfully pushed
with my examinations and can't get the time.
I guess we'll try and do the things, because
the girls are so anxious."

Nelson did not make much reply; but he
agreed to carry the order to the carpenter.
Having taken the first step, he, by degrees,
became interested, and joined the workers.
The plan for the reading aloud pleased him;
and he brought the book himself after a while,
and became the first reader.

So that, little by little, all the opposition
was overcome, and the work went on cheer-

fully. It was real work; there was nothing like play about it; but it left satisfied hearts, and the true spirit of self-denial grew among the young people of St. Andrew's—the spirit which we all need to cultivate that we may become more like the meek and lowly Master who “for our sake fasted forty days and forty nights.”

XXXI.

It is a dear and wise Church, I think, that gives us the Master's life to live over and over, year after year; leaving nothing out, from the lowly infant manger at Bethlehem to the cross at Calvary, and the “glorious Resurrection and Ascension.”

If we had Christmas and Easter, and left out Lent; if we took all the joy of the bright festivals, and did not go into the sadness of the forty days, how selfish it would be! And if we should keep the Lenten fast, and not have the gladness of the birth-time and the resurrection, how we should despond and grow weary on our earthly pilgrimage!

So it is wisely ordained that the Master's own Church should follow, in her seasons, the whole of His perfect life upon earth; that no Christian should miss anything of sympathy or comfort in striving to be His faithful disciple.

So the days went on; and the Church of St. Andrew's kept its Lenten fast.

Daily Morning Prayer found our girls almost always in their places, though they had to make some effort to get there.

Sophy was obliged to rise early, be energetic with her morning household duties, and prepare the children to go with her.

Ida had to complete all lessons the night before, carry her books to the church and walk away quickly, after service, to be at school in time. Ellen had to do much the same. And Julia very often went out from home just as the rest of family were sitting down to breakfast.

Yet who could consider the cost of these little efforts, when they were to keep the fast with Him who gave up even His own life for them?

The evening services, with the lectures, were easier; and the afternoon prayers, just at sunset—with all the radiance coming softly through the beautiful windows—this was the best of all to the girls.

Once a week was the confirmation class; and very often, after services, were there little talks between the rector and the members of this class. Always, at every service, they sang one hymn, which kept the whole solemn story ever in their minds:

“Forty days and forty nights
Thou hast fasted in the wild;
Forty days and forty nights,
Tempted, and yet undefiled!”

“Shall not we Thy sorrow share?” helped the girls through many a time of doubt and hesitation; and they learned to live nearer to Him by this very sharing of His sorrow.

The Tuesday-evening work went on, and grew in many directions. The quiet, industrious evenings, at the different houses, began to be very pleasant. And working for others is always satisfactory. There were a great many little stitches to be put into the children's garments; but the girls were patient and persevering.

As for the banners, they were fashioned, one by one, with great care, and admired letter by letter. Those who had never attempted such a thing before began to be quite fond of the art. The girls stitched the

ends of the banners; Palmer drew the letters, and sometimes emblems, in various styles; and then they were colored, and fastened each upon its staff. They wondered at themselves, when the first one was completed and held up to view.

“How pretty it is!” and “It couldn't have been done better!” were the expressions that went around.

And then, when they thought and spoke of the delight that would be felt by the little mission children when they received their Easter gift, all regretful feeling vanished away; and it seemed good to them that they had given up some pleasure of their own to work for others. All the work was done, with few interruptions, in the midst of the quiet, steady reading. They took a history of the Church—one which Mr. Barrow recommended, and lent them—and at each reading they grew more and more interested. Now and then they would stop to discuss a question or to remember a date.

“We shall be quite theologians after a while!” said Nelson on one such occasion. He was the reader himself that evening, and his clear musical voice had made the chapters unusually interesting.

“We shall always be glad at any rate, I think, that we undertook this little affair,” said Sophy, and no one disagreed with her.

Maggie Tressel met with them on those evenings, and they were all very glad to have her back among them. She was not the gay, merry-hearted Maggie they had known of old, but she was just as dear to them as ever, as she sat there in her low chair, bending over her work, or holding it up, now and then, with a little smile that was very unlike her old ringing laugh. Her black dress made her look older. Indeed she seemed to have left the childish days far behind her. “But not the good days! not the best days!” said her friends to themselves, as she began to talk among them once more in a gentle, womanly way.

By and by, one evening, the banners were lifted up and waved toward Cheswick, and a new scheme was proposed—to make banners for the Cheswick Sunday-school and send them as an Easter remembrance. The idea, originated by Julia, pleased them all. “Cheswick church has done a good deal for us,” they said, “and we ought to show her that we appreciate it.”

“It isn't a large Sunday-school, if I remember, is it?” asked Ned, leaning back to survey his last letter with a critical eye.

“Oh, no; quite small; and they haven't anything of this sort; you know they borrowed those which they carried to the picnic last Summer. I think it would be pleasant to do it for them.”

The girls promised to get the materials and do the stitching if their brothers were not tired of making letters.

“We might make just emblems, and let the letters go.”

“Or letters without the emblems.”

“You'll have to write to Fannie, girls, and get her to tell you the names of the classes.”

“And we'll do it with as much elaboration as our time will allow.”

“We shall have to work a few extra nights anyhow, and we want to finish the history; so you won't object, I suppose.”

No one objected. And Julia wrote to Fannie Evert the next day. By the time they were ready the names of the classes arrived, and every one went to work with renewed zeal.

“Julia used to sketch at Cheswick last Summer, I remember,” said Ida, laughing, as Palmer looked about for some one to help him in marking.

“Here, Julia, do this, then.”

How the girls' little plan enlarged and led to other plans for other times, and to many good works among the young people of St. Andrew's, it would take long to tell you. They found out the secret of a truly happy life—a life that is lived outside of self, and filled with earnest, patient, cheerful work. Before Passion-week came, the Cheswick banners were almost complete. A few finishing touches were put on afterwards by Palmer, and then they were sent off.

And the most solemn services of all came to fill the girls' time and their hearts—Holy-week, holiest of holies—that led them down to a Saviour's tomb. As they passed through its solemn shade, and realized more deeply than ever before that this Saviour's suffering and death were borne for them, I think they were very glad that they had resolved to take Him for their own Saviour, and to serve Him wholly the rest of their lives.

XXXII.

Easter Sunday dawned bright and beautiful. When the sun rose and shone over the spire of St. Andrew's there were busy hands within the church, putting the last loving touches to the flowers that were to tell the glad story of the Resurrection that day in their own sweet language. The dear, beautiful flowers, that are Jesus' own messengers to us; repeating over and over His words of promise, “I am the Resurrection and the Life.”

When the last pure emblem was in its place, and the church seemed like a garden of glory, the people took their seats for the “early service.” Remembering that “very early in the morning,” on that first day of the week, Mary Magdalene had gone to the sepulchre and heard the news of great joy there, “He is not here, He is risen!” so these disciples went, too, early in the morning, to their sanctuary, that they might find by faith the risen Saviour, and partake of the gladness and blessing.

The early sun shone through the windows and made a flood of radiance over all. And to the loud organ tones, every one joined in singing the first triumphant “Hallelujah!”

Maggie Tressel sat there with her father; and such comfort and peace came to her then as she had never known at all before. It was such a sure thing. Not the shadow of a doubt over it. Jesus himself seemed speaking to her—“I am the Resurrection and the Life.” Death was not misery and darkness, it was only the germ of a new life, a glad new life, which awaits all the Lord's people. Some had gone before, and were awaiting the full and perfect reunion; some were yet on earth, and must strive to run with patience the way still set before them. But in the end all was sure for every one who believed in the Lord Jesus Christ.

And Maggie was that day to take upon herself His name, and to acknowledge before the world, “This risen Lord is my Saviour, in whom I trust.”

“I almost wish the confirmation had been at this service,” said Ida, in a low voice, as they went out of the church door; “it is such a beautiful time.”

“When I was at school among the Moravians,” said Miss Walker, coming up behind the girls, “they had a custom at Easter which

very beautiful, though I did not appreciate then as fully as I do now, looking back at it. They used to rise 'while it was yet dark' and meet in the church for a little service, and then all go to the grave-yard, where sweet music was sounded—the voice of praise and thanksgiving—until the sun had risen and the brightness of Easter morning shone full upon them."

"Oh, how pretty it must have been! Did you go, Miss Walker?"

"Yes; all the girls who wished to go were roused up early. It was hard to rouse up before dawn, but we were well repaid for it. The music was always so beautiful; we could help feeling the joy of Easter as it resounded among the tombstones and monuments of the dead."

"Aren't the Moravians something like church people?"

"Yes, very much. They have a liturgy, and some of their services are quite like our own."

The early worshippers of St. Andrew's went to their homes, and the time passed quickly, bringing the usual morning service. Sophy Adams, with solemn thoughts in her heart, brought the children's Easter eggs, and made the morning meal full of good cheer. It was the life-work that lay before her, making home pleasant from day to day, working always in the Master's way, and receiving His strength and help.

Julia Reed resolved to lay every burden upon the loving Saviour's heart, trusting in all the joy of the day, and trusting the future to Him who would work together with her, and listen to her lightest breath of prayer.

Anna Croy began to feel that there were joys more lasting and certain than the delights of earth; that to count some things loss would, after all, be gain to her; and that there could be a peace and satisfaction in serving the great King which she had not found in following her own worldly way. It would be hard, she knew, to renounce the "pomp and vanities of this wicked world"; hard to draw her heart away from the allurements that had always pleased her; but she was ready to begin the good fight, trusting herself to Him who is so helpful and so forgiving.

Ellen Marks looked out hopefully on that Easter morning toward the life-work that lay before her. She could not tell what might come yet to bear; but she knew that if she looked day by day she would find strength for her path, and that happiness would come for every duty well done.

So these girls of St. Andrew's went to take upon themselves the solemn vows which their sponsors in baptism had made for them.

Miss Walker's heart was glad indeed as she saw her whole class together in this, as they had always been together from their earliest years. It was an unusual sight. She could well remember how they had looked when they were little things, and she had taught them their first Catechism lesson. She remembered how they had petitioned the superintendent to make no change in their class, but to let them stay on with her. And they had stayed on; not one had left the ranks. She had gone with them through all the girlhood lights and shadows, and now they stood together to confess their faith in the God who had kept them and cared for them so long.

The good old bishop looked tenderly upon them—so much fresh young womanhood going to take upon itself the crowning beauty of all,

the "beauty of holiness"; so much youth and grace and brightness looking heavenward to catch the glory of the Father's smile! "Defend, O Lord, this Thy child" There were tears of glad sympathy in many eyes as the bishop's hands were laid upon the heads, one after another, of these girls of St. Andrew's, and they were made members indeed of the living Church, which was to be no more a mere place to them, but a blessed company of faithful people, scattered everywhere over God's world, and waiting for His second coming who is the Church's One Foundation.

As the candidates passed back to their seats, and the choir began

"'Tis done! the great transaction's done,"

a sound came to Julia Reed's ear which seemed to make her joy complete. It was Nelson's voice; and he was in his old place among the choir boys. Was it possible that in all that burst of voices she had heard his first? Yes, and it seemed to her the crowning blessing of that day!

The girls lingered after service for their rector's word of greeting; and when Julia reached home, she found her brother waiting for her in the library. He stooped to kiss her, which was a rare thing for him to do.

"Julia," he said, with much feeling in his voice, "you have been a good sister; you do not know how much you have done for me. I cannot tell you all; but I think I have been different ever since that New Year's night when I found you sitting up here for me."

Even as he spoke Julia's heart filled with thanksgiving to the God who had led her by ways that she knew not of.

And that moment was better to her than the sweetest dream that she had ever dreamed in all her girlish days.

THE END.

RAPHAEL'S MESSAGE FOR THE CHURCH.

BY C. P. PARKER.

Raphael the painter has a message for the Church in his picture of the Transfiguration. Let us try to interpret it. Humanity brings its offspring, possessed with the devil, to Christ's disciples, but they cannot cast out the evil spirit. Modern civilization may sometimes make the devil a little quieter for a time, but he is there and ready to assert himself. Let us wake up to facts, and, while the child tosses his arms in suffering, recognize the evil spirits that glare out of his eyes. See the world around him, presenting him to the disciples. The father represents the most earnest class. He has watched and grieved for his son till his own spirit and face are haggard with weariness and despair. His faith is small, but he comes to see if the disciples of the great Teacher cannot do something. His daughter at his side is entreating. The world, by its helpless despair and its earnest entreaties, asks, "Cannot you help us? See the devils of intemperance, impurity, violence, covetousness, self-will, selfishness, laziness, false pride, and envy that consume us the children of men. If you can do anything, have compassion on us and help us." But the disciples are helpless. And so the world—look at that man behind the father—lifts up its hand with a kind of mocking scorn, or else, like the woman in the foreground, indignantly cries, "Are you not ashamed that you cannot cure him?" It is of no use to make excuses. The

old man in the background, with hands raised in a deprecating way, will show how worthless excuses are, while the more careless world behind looks on at our weakness.

Part of the Church is alive to the difficulty. See that man, with an earnest, thoughtful, tender face, who is pointing to the boy, and asking the elderly man next him, "What shall we do for the child?" Earnest Christians are asking elderly reverend clergy how to cure the evils of human society. Why do so many of our reverend fathers purse up their lips and look wise, but answer nothing? Platitudes are no answer. We want a practical suggestion. It is no use to talk in a pompous way of the advantages of a moral and godly life, the absurdity of infidelity, the folly of those unhappy people who give way to vice, the necessity that men, especially the "lower classes," should leave vice. Whom can such dull, proud exhortations stir? What devil can they cast out? Or if you try to put your pompous ideas into practice, and build a chapel for what you call the "lower classes" or the "masses," or open the galleries and back seats to them in your own church, not in this way can the devils be cast out. Pride, sloth, and covetousness are then in the Church. They are devilish tempers themselves, and how can Satan cast out Satan? There is no help from such Churchmen as that elderly man in the picture. He has no real desire to cast out the demon. He has "respectable" demons of his own.

There is a young man leaning forward with interest. Yes, but what sort of interest? He is curious to examine this remarkable phenomenon. He is smiling—not the smile of power that is sure to triumph, but a smile of mere intellectual curiosity. "Human nature is a very remarkable thing, requiring attention from a man of culture. How strange these contortions of humanity are?" This is the way in which some young Christians, especially at colleges, look at the devils of society, while the devil of frivolity is in themselves. They do not think of *curing* the demoniac. They need cure.

The elderly man sitting near the young "philosopher" is better. He has sympathy. He deplores the evils of men. But, O man of idleness and fine sentiment, your sentiment cannot cure. Arise and work. Cast out the slothful devil in thyself, and all the devils in the world.

The man sitting in the foreground is working. He has a book near him. He has the Bible, the words of the fathers, the decrees of councils or popes, the sermons of divines. He is reaching out his hand to argue, or to exorcise the evil spirit, according to the plan which he thinks he finds in the book. But the child is not cured. The woman still asks indignantly, "Are not you ashamed?" Why do the workers fail?

Perhaps they do not think enough. The Bible or the words of great men are applied without thought. But then mere thought is not sufficient. Look at the thinkers away to the left. The most earnest of them is turned from the child, and is attracting the attention of two others to himself. They look at him, one in dreamy thought, and one with a critical, incredulous smile. Listen, O thinkers, earnest, dreamy, and critical. Why will you not turn to the work and help that man to interpret the Bible better and to exorcise the devil. It is true that mere thinking will not do that, but earnest thought may do much toward it. While work and thought sit back to back,

how can the workers learn from the thinkers? Let thought and work go together in the same man, and let the first thought be, "What do we lack? what makes us fail?" Real honest thought will give the answer. Even now the raised arm of the arguer is pointing unconsciously to the disciple who stands in the centre with his eyes turned on the suffering group and his arm pointing up to Christ. "We fail because we act without Christ. Wait a little while till He come, O weary world." Yes, the Church must point to Christ and His coming. It fails, when it does fail, because it neglects Him. Work, thought, sympathy, inquiry are good, but they cannot cast out devils unless Christ be working. Why does the Church try to get on without Christ?

The greatest saints are with Him on the mountain of prayer—the zealous organizers, like Peter; the zealous defenders of the Faith, like James; the zealous men of contemplation, like John. Even they, however, are helpless while Christ is merely external to them. His glory overpowers them. If He remains as much an outside thing to us as Moses and the prophets are who speak of Him, we cannot join in His work when He comes down from the mountain. When He does come in the hearts of the people, the devils will flee away. They may rend and tear the race of man as they depart. Evil is not cast out without suffering. But through suffering we see a world renewed, and the race of man restored to health once more, transfigured, like Christ on the mountain.

THE MAN WITH ONE TALENT.*

"Then he which hath received the one talent came."
—Matthew xxv. 24.

We must all have reproached ourselves sometimes for the difficulty which we found in liking the best people best. We wondered why it was. A man who was estimable in every way, prudent, just, honest, doing all his duties faithfully and well, did not interest us. If he prospered, we were not specially glad. If he met with disaster, we could not say that we were sorry. While some mere vagabond of fortune, who, doing nothing to deserve prosperity, was always in ill-luck, has drawn out our kindest feeling. I think that there is something of this kind in our feeling about the people in this parable of our Lord's. The man with the five talents and the man with the two talents come up with their orderly reports. They have been faithful and industrious. We know that they have deserved the "Well done" that greets them, and we look on with calm approval as they pass off to enter into the joy of their Lord. And then the poor fellow who had received but one talent comes. He brings his napkin, a poor show of carelessness that covers up his carelessness, and holds it out with his talent in it. We hear his slipshod and cowardly attempt at an excuse. He stands forlorn and helpless as the rebuke falls on him, and a sort of pity that is close to love springs up in our hearts, and makes us mourn for him as he is dragged off to the outer darkness.

And a large part of what inclines us to like him and such as he is the show of modesty which appears in what they have to say about themselves. We shall see by and by what their modesty is really worth; but their first defence of their inefficiency sounds modest. "I had but one talent," the poor man

exclaims, "what could I do? What place for me among the workers and exchangers? How could I dare to front the world and its responsibilities and dangers? I could have done so little even if I had succeeded. What does it matter whether such a little brain and such weak hands as mine worked or were idle? and so I took the safest and easiest way. Lo, here is thy talent done up in a napkin." How modest, even if weak, it sounds beside the manly confidence, which seems touched with pride, as it reports: "Lord, thou deliveredst unto me five talents; behold I have gained beside them five talents more."

Let us speak to-day about the one-talented men—the men who are crushed and enfeebled by a sense of their own insignificance. By and by they become cowardly, and hide themselves behind their own good-for-nothingness, away from care, away from effort; but at first it is a mere weakening of the joints and stifling of the courage by a feeling of how little there is to them, and so that whether they do ill or well it is not of much consequence; that any attainment really worth attaining is totally out of their reach. What multitudes of such men we see. A young man starts with aspirations after culture. He will make something out of this brain of his. Very soon he comes in contact with the great, the wise, the witty, of his own time and of the past, and then he discovers how little brain he really has to cultivate, and he gives up in despair. Let him be a drudge and make his money, or manage his house, or drive his horses. That is all that he is good for. A young man begins to be a Christian. Great wide visions of free and exalted thought open before him. He will not be a mere traditional believer. He will seek devoutly to understand his faith, and to send his spiritual reason as near as he may to the heart of the great problems of God's providence and man's life. How soon he finds his thought baffled, and gives up; and saying to himself: "Poor fool, what right have such as you to think about the high things of religion?" he subsides into another of the unthinking routine believers who fill our churches. A man is deeply conscious of the misery that is in the world. He tries to help it; but when he sees how little he can do, how big the bulk of wretchedness is against which his poor effort at relief is flung, it seems to him so utterly not worth his while that he lets it all go, and sinks back into the prudent merchant or the self-indulgent philosopher, looking on at woes that he no longer tries to help.

This is the history of so much of the inefficiency of so many of the inefficient men that we see about us. These men have looked at life and given up in despair. Once, long ago, when they were in college, when they first went into business, they took their talent out and gazed at it and wondered how they should invest it; but it looked so little that they lost all heart, and wrapped it in the napkin where it has been ever since, and that is the whole story of their useless lives. And yet one thing seems clear, that only by the waking up of men like these, only by new courage put into their hopelessness, can the world really make trustworthy growth. It seems very certain that the world is to grow better and richer in the future, however it has been in the past, not by the magnificent achievements of the highly-gifted few, but by the patient faithfulness of the one-talented

many. If we could draw back the curtains of the millennium and look in, we should see not a Hercules here and there standing on the world-wasting monsters he had killed; but a world full of men, each with an arm of moderate muscle, but each triumphant over his own little piece of the obstinacy of earth or the ferocity of the brutes. It seems as if the heroes had done almost all for the world that they can do, and not much more can come till common men awake and take their common tasks. I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony. That is a truth we all find out. And this is part of the reason why we make allowance for our poor friend in the parable. But if we look at it in a higher way, surely we may come to feel that the very certainty that the world must be saved by the faithfulness of commonplace people is what is needed to rescue such people from commonplaceness in their own eyes, and clothe their lives with the dignity which they seem so wofully to lack, and which, if any man does not see somewhere shining through the rusty texture of his life, he cannot live it well.

But we may go deeper than this into the causes and the cure of that self-disgust which makes a man think it not worth while to try to do anything in the world. The real root of it is in the very presence of self-consciousness at all. Any man who is good for anything, if he is always thinking about himself, will come to think himself good for nothing very soon. It is only a fop or a fool who can bear to look at himself all day long without disgust. And so the first thing for a man to do, who wants to use his best powers at their best, is to get rid of self-consciousness, to stop thinking about himself and how he is working, altogether. Ah, that is so easy to say and so hard to do! Of course it is, but there are two powers which God put into the human breast at the beginning, whose very purpose is to help men do just this. These are the power of loving and working for an absolute duty, and the power of loving and working for our fellow-men. In those two powers lies man's hope to be rescued from self-consciousness, with all its curses. These are the champions that take a man's heavy self off from him when it is getting him down. A man is testing his powers, wondering whether he can do this, wondering whether he can do that, almost despairing when he sees how little he can do. He is lost if he goes on in that way; but then he suddenly discovers that a thing is right and must be done, or the cry of a world, or of a fellow-man, that must have help, rises up and appals him, and the man no longer thinks whether he is strong enough, any more than the mother lion thinks whether it is worth while for her to try, when she springs to help her cub who must be rescued. When a man becomes aware of these great necessities he is rescued from the consideration of himself altogether. The despotism of such a necessity sets him free, and he just goes and does what must be done with all his might. This is the history of every brave, effective man that ever lived. Moses, Luther, Cromwell, every one of them dallied with the corners of the napkin, and almost folded up the talent; but the call was too strong, and each forgot his weakness and went and worked his fragment of the world's salvation.

* From advance sheets of a volume of sermons by the Rev. Phillips Brooks, D.D.

I know the answer that suggests itself at once. "These motives are strong enough," you say, "when they are felt. Let them take hold of a man and they will save him. But the trouble is that they cannot save common men, because common men will not feel them. They are too abstract and too high." And there is truth in that. And to relieve that difficulty something else comes in. These abstract and far-off necessities are taken up and embodied in a new necessity which every man can feel. That new necessity is a personal God. Appealing to the simplest feelings, full of His love, mighty with all the obligation of His fatherhood and mercy, God takes the abstract right and the duties of a half-felt human brotherhood, and blends them both into obedience to Him. The absolute necessity that we should do His will becomes the despot of the life. He may be real to the most feebly perceptive of His children. His is a voice which, stern with majesty, may find its way into the dumbest ears. And when He finds a sluggish soul and claims it, He is that soul's rescue from self-consciousness, and self-measurement, and self-disgust. He sets a man free from himself. "I will walk at liberty, for I keep Thy commandments." That is at least one meaning of that profound cry of David's. This is the truth of all this parable. "Thou knewest me, thy master; therefore thou shouldst have worked!" How often it has come! How many men have forgotten themselves when they saw God! Oh, wonderful release! You who are wishing you could do a thing you ought to do, and hiding behind your weakness, you must hear God saying, "Do it!" and feel the necessity of obeying Him, the joy of pleasing Him run through your being like the strong blood of a new life; and then, then only, you are on your feet, and the impossible thing is done. You will not stop then to ask whether you can do it till you feel upon your head the crown of victory. And then you will take that crown off and cast it at His feet, for you will know that really He did it, and not you.

Does not this turn the tables entirely? If this sort of inefficiency has its root in self-consciousness, if it can be released only by forgetfulness of self, what has become of the modesty which we thought we saw in the man's face who came up with his feeble excuse for his unprofitable talent? It is only a thin-veiled pride, not modesty at all. And he who comes with all his faithful work, and offers it to the Lord by whom alone he did it—his is the true humility. I beg you to think of this, and feel it. If you are hiding yourself behind your commonness and littleness, come out! That shelter is a citadel of pride. Come out, and take the work that God has given you. Do it for Him and by Him. Cease to parade your feebleness. Work in His light, and so escape the outer darkness.

And now that I have said thus much in general, there is one special application of our subject which interests me very deeply, and I should like to narrow our view to that, and deal with it a little more particularly. Of all the powers of which men easily think that they are wholly or almost destitute, and so from whose exercise they think themselves excused, the one most commonly alleged, I think, is the religious power, the whole spiritual faculty in general. How familiar it all sounds from constant repetition. A man says: "I know that people are religious. It is no fancy; it is a reality with them. I know

their souls do apprehend a supernatural. They live in the presence of spiritual forces which they never see. Eternity is as real to them as time. They love God; they serve Christ; and the Holy Spirit, the Lord and Giver of Life, is with them and in them constantly. But for me, simply, all this is impossible. I have no spiritual capacity. It is like asking me to use a sense I have not got, like asking a blind man to see, when you ask me to be religious. I can take only what the senses set before me. I can believe intensely only what I see." And so, not scoffingly but sadly, he counts himself totally outside the possibility of all the joy and all the culture which he knows comes to his brethren out of the spiritual life—the life of faith.

When I see such a man, all thought of indignation in my mind passes off entirely, and a profound pity, a complete sense of what he might be, and of what he is losing, takes possession of me. It is too serious a matter for mere indignation. I may be angry with a man who might carve statues and paint pictures, if he spent his life in making mock flowers out of wax and paper; but when a man who might have God for company shuts up and disowns those doors of his nature through which God can enter, and lives the emptied life which every man lives who lives without God, his loss is too dreadful to be angry with. You merely mourn for him, and long and try to help him if you can.

And what shall we say of this phenomenon? The first thing that we must say will be this: That religion to that man has, in all probability, been wrongly put. Some temporary, accidental, special form of spiritual life has been set up before him, either by himself or by some one to whom he has listened, as if it were eternal and essential. He has looked at that, and said truly that there was nothing in him that could live such a life as that. And so, because men said, narrowly, that to be that was to be religious, he has said that there was no possibility of religion for him, while all the time there slept in his nature a rich capacity for some new characteristic type of spiritual force, which, once set free, should flower into luxuriant beauty, and glorify the world. The man has not got hold of the heart of religion at all, only of somebody's special embodiment of it, and sunk back heartless, because he could not copy that. In the old days, when the accepted type of sainthood was found in contemplative mortals who grew haggard on the tops of lofty columns, or starved in the caves of desolate mountains, a brave, full-blooded man, eager for work, and little capable of speculation, might well conclude that he could never be a saint. Two centuries ago, a man full of the precious love of Christ who was told, according to the intense error of the time, that he could not love Christ truly unless he was willing to give up his hope of happiness in Him forever, might well have settled down on the conviction that for him the love of Jesus, whom he longed to love, was impossible. Nowadays, if to worship is made to mean to worship in a certain way, either with an invariable richness or an invariable simplicity of liturgy, there will always be multitudes who reluctantly feel that they were not made to worship at all. After all, the fatal fault—the fault that makes one glow most earnestly into hatred of the narrowness of sectarianism, the making that essential which is only accidental, the confining of Christianity to this or that form of Christian life—is that it throws

off thousands of earnest men and women who cannot be Christians after that accepted type, and makes them straightway conclude that for them there is no Christianity at all. Worse even than the stifling of the souls within it, by a narrow Church, is the starving of the souls without it, who have a right to all the richness of religion which religious narrowness involves.

But if he feels this, then the earnest man who believes that all men have in them the capacity for Christianity which many of them are leaving unused because of their incapacity for certain of its special forms, sets himself seriously to asking what is there that is universal and essential, and so really in all men's power. All men will not be Calvinists, or Quakers, or Methodists, or Episcopalians. But underneath and through them all there is something which every man may reach and fasten himself to, and be a Christian under some form or other. What is that something? What will the soul be that finds it? To ask that question is to go back through the dark tortuous ravines of Church history, up on to that broad, open table-land of the New Testament, from which all the ravines come down. There it becomes all plain. The man who is a Christian there, with Peter, with John, nay with Jesus, will be a man, spiritual, reverent, and penitent. That is the heart of the matter; he will be conscious of his own soul and its capacities; conscious of God and full of humble love to Him; conscious of his sin and humbly dependent upon Christ for forgiveness and for help. Some things he will know are not universal; he will feel his soul bearing witness of itself on whatever may be its most sensitive and needy side; he will cling to what attribute or attitude of God most nearly and powerfully touches him; he will seem to see this or that method, or sort of efficacy in the work and life of Christ. On all these things he will be himself; none of these things will be the substance of his religion. But the great facts that he was not born to die, that there is a God who loves him and whom he may love, that that God has manifested Himself in the Christ, who will forgive him, and help him, and save him, if he trusts in Him, this is his religion; and when this comes to his soul, and the nature which has been trying to comprehend puzzling doctrines and shape itself into the figure of hard forms, just finds the simplicity of the whole thing, and rests with utter satisfaction on the profoundness of the Divine life, and the richness of the Divine love, then who shall tell with what surprised delight the impossible opens into the possible, and the spirituality which has been trying to warm itself at the moonlight, and has concluded that it has no capacity for warmth, sees the great sun arise and fills itself with great heartfulness of his heat?

Is this true? Am I right in thinking that the reason why many people are not Christians is that they misrepresent Christianity to themselves, that they have not conceived its simplicity? Am I right when I believe that there is in every man the power to take it in this simplicity and make it his new life? I do believe so fully, and for various reasons. The first reason of all is one that is no reason except to him who is already a believer, but surely to him it must come very strongly. It does seem to me that no man can really seem to himself to be living a spiritual life, and not hold with all his heart as a possibility, and long to see realized as a fact, the spiritual life

in every soul of every son of man. If I truly thought that there was any one man who really was, as so many men have told me that they were, incapable of spirituality, bound down inevitably to carnality and the drudgery of material life, I should lose my whole faith in the capacity of spirituality in any man. The whole would melt and flutter off into a thin dreamy delusion. I think that that same character of God which makes it possible for Him to give the spiritual life to any of His children, makes it necessary that He should give the free opportunity of the same spiritual life to all His children. I am sure that there are men enough in Africa, in Asia, out in the wigwams, nay, right here by my side, to whom many of the statements of truth which are dear to me are and always will be unintelligible; many of the forms of worship which are rich to me are and always will be barren. To know that does not trouble me; but to know that there was anywhere on God's earth a human being who was, and necessarily always must be, incapable of the sense of soul, the love for God, the repentance of sin, the reliance of salvation, I could not know that and yet believe in God.

2. And then, another reason why we have a right to believe that there is in every man a capacity for this fundamental and essential Christianity lies in the fact that the activities of such a Christianity really demand only those powers which in ordinary human life we all hold to be absolutely universal. In higher degrees, straining them to loftier reaches, refining them, exalting them unspeakably, yet still keeping their essence unimpaired, religion takes the powers that belong to all men, and makes them the instruments of her sublimest tasks. When we shall find a man who is entirely incapable of realizing what he has never seen, entirely unable to answer love with a responsive gratitude, entirely unsensitive to the sorrowfulness of doing wrong; a man, I say, not who has not all these powers at their best, but a man who has no spark of them to fan to life, no seed of them to foster or to ripen; then we have found a man of whom it will be as impossible to make a Christian as it would be to make a Christian of a mountain or a tree. But these simple first powers are just what in their universality characterize our humanity. It is largely by their possession that we know a man from a piece of wood or stone carved in the human likeness. These powers are in all humanity, and according to the richness with which they inhabit and inspire it, humanity becomes more truly human. These are the powers that play through life and make its poetry, that breathe through history and make the music to which the centuries move, and by which they know each other's deeper life. They are the soul of human character, the bond of human brotherhood. They make the beauty of the family, the majesty of the State. They culminate in Christianity, and make it seem to be indeed the great faith of humanity—the land of spiritual truth, in which each man by his pure humanity has a true place.

3. If thus the spiritual life is something not strange in its essence, but familiar; if its working force consists of the simplest and most fundamental of the powers of humanity brought into contact with and filled full of a Divine influence, then another thing which we see continually is not strange. And this other thing constitutes another reason for believing that in every man the capacity of the

spiritual life abides, hidden if it is not seen, sleeping if it is not awake. There are certain experiences in every life which have their power just in this, that they break through the elaborate surface, and get down to the simplest thoughts and emotions of the human heart. Great sickness, sudden bereavement, great joy, intense love or enthusiasm, fatherhood, the near sight of death—all of these supreme experiences of life are characterized by the breadth, the largeness of the simple thoughts and feelings they awaken. In them you have the crust broken to fragments, and the great heart of the life laid open. And if that heart, laid open, is inevitably, universally spiritual; if, as we always see in these supreme moments of the life, a soul most vividly asserts itself, and the man insists upon another world and on a God, and takes the story of the Christhood into his heart with hungry eagerness, what does it prove but this, that when the simplest base of any man's life is reached, when the ground above it is torn off by an earthquake, or melted bare by the sunshine of happiness, there is the capacity for spirituality, the soil in which the spiritual seed must grow. When I see what we see so often, the man in great trouble or great joy grown suddenly religious, the glad "Thank God!" or the agonized "God help me!" bursting out of unaccustomed lips, I think it does not mean desperation, and it does not mean hypocrisy. It means that for once in that man's life the true soil of his nature has been laid bare, and it has claimed the Divine relations for which it was made; just as you strip the layer of rock off from a bed of earth that lay below it, and in a day the newly exposed earth is sprouting all over with grass that you never planted. It has caught the grass seeds out of the air. The wandering birds have brought them to it. It has found them treasured in itself. It puts forth upon them its own simple nature, and grows green from side to side. The man's hard surface may close over when the great agony or the great joy is past, and all may seem just as before, but he who once has known the movements of this new capacity never can think of himself as he was used to think. He must remember. He may go on living a most earthly life, but he knows forever that there is a spiritual heaven and a spiritual hell. He never can say of himself again, "I have no spiritual capacity." He has discovered what he often has denied. New regions of joy and sorrow, both infinite, have opened to his sight around, beyond the poor vexations and amazements of his daily life. He has looked upon God, and his soul never can forget how it answered when it met the gaze of the love and power which made it, and for which it was made.

4. But all these indications of the universal spiritual capacity in man seem to me, after all, only to be leading up to one consummate exhibition. I wish that I could set that consummate exhibition worthily before you. To the believer in the New Testament the incarnation of Christ must stand as the supreme event of history. Whatever it meant must be the deepest truth that man can know. And, amid all the various speculations and opinions about Christ's person, all believers in Him agree in this, that He most perfectly represented the type of human life; not a humanity exceptional in its qualities, but the true human, drawn in lines of exceptional light and fire, but recognizable still by every man who deeply studied his own nature. Here is the

first unshaken power of that wonderful life. The Jew and the Saxon have found the Man of Nazareth their brother. The man of the first century and the man of the nineteenth have found in Him the interpretation of themselves. The hero on the battle-field, the martyr at the stake, the school-boy at his desk, the mother in her anxieties, all pour out to Him their fears, and draw out from Him their courage. What is most wonderful, even in a struggle with sin, the sinless Man does not fail His human brethren; and the paths up the mountain of the temptation and into the garden of Gethsemane are worn with the feet of men and women going to gather from His struggles the power of victory over the terrors and weaknesses that are besetting them. And now it must be forever a fact of unspeakable importance that when the typical Man appeared, He was not only one who hungered and who thirsted, who loved and hated, who dreaded and hoped, who suffered and enjoyed, but He was one whose nature leaped beyond the mere material and grasped the spiritual. He was one who loved God. He was one who felt sin, and shuddered at its touch. If in the Incarnation I behold the elevation of the lowest faculties of man, I cannot help seeing, too, the naturalization, the familiarizing of the highest. Just suppose that we stood back before the birth of Christ. We knew that He was coming. We knew that one was to be born who, while He should represent our humanity at its best, would yet represent our humanity perfectly. How we should have watched for Him. When He comes we shall know what this strange puzzle of humanity means. When He comes we shall know what man is, and so what men shall be. At last He comes! Here is the unmistakable humanity. Here is the baby's weakness, the boy's growth. Here are the appetites, the passions, that we know so well. But here, clear, from the earliest consciousness and growing with His growth, there is the consuming appetite of spirituality. This representative man is a man who sees all material things only as the means of spiritual culture, to whom immortality is a first fact of human existence, to whom God is more real than His brethren, to whom sin is the one evil of all the groaning and complaining world. And when, staggered by such a prevalence and strength of what is rare and feeble in the humanity we know, our faith in His representativeness is shaken, and we begin to say, "He cannot represent us now. These must be qualities in Him that we can have no share in. He cannot expect us, certainly not all of us, to be like Him here." He answers, "No! I will not be cut off from you, My brethren." He cries to all men, "Follow Me! Take My yoke upon you, and learn of Me. So only can you find rest unto your souls. I go to My Father and to your Father! Yours as well as Mine." By every type and symbol, by every degradation of the outward life down to the level of His lowest children, by the eager avoidance of everything which might seem to associate Him in limited sympathy with any part or portion of mankind, He was forever claiming the whole humanity for His great purposes and standards. He was forever crying, as He cried there in the temple, "If any man thirst, let him come unto Me and drink."

That was the Incarnation. That was the Christ who came! To believe in the Incarnation, really to understand that Christ, and yet to think that we or any other men in all the world are essentially incapable of spiritual

living, is an impossibility. It is through Him that millions of men have come, as He said that they should come, to the Father. See what that means. Millions of men have seen in Him first what they were meant for, have believed in their own spiritual capacity by the conviction of His life, and then, believing that they could, they have lived the life that He lived; not stopped the storms or raised the dead; those were but external forms of operation; but entered into the joy of the Lord, the reliance upon spiritual truth, the certainty of spiritual privilege, which was His life.

In face of all that I behold in man, in face especially of all that I behold in this Man who shows humanity to itself, I do not know how to believe that there is any man living who is incapable of spiritual life; any man who may not know and value his own soul; know and love God; know and dread and repent of sin. I may understand that this or that expression of spirituality in dogma, this or that incorporation of spirituality in formal ceremonies, is unintelligible, unattainable by you; but that does not justify you in giving up the thought of spirituality altogether and living a carnal life. Somewhere, for your soul, there is an entrance into that love of God for which all our souls were made, and for which the Son of God claimed them all. It may be, nay, in the deepest sense, it must be, that your way is new—a different spiritual career leading into a different spiritual attainment from any that any man ever followed or attained before. Do not stunt your own growth, do not hamper the free grace of God by making up your mind beforehand what kind of a Christian you must be. There is a faith which, out of all the world, and, above all, out of Christ, gathers a perfect conviction that the soul is divine, and can come to its God; then faithfully takes the next step towards Him by the faithful doing of the next known duty, the faithful acceptance of the next opened truth; and so choosing no way for itself, but only sure that it is God's, and that God is leading it, ever advances in His growing light and comes at last to Him. Such faith may Christ increase in us.

Let us do what we ought and what we can for our own souls at once. For the judgment is coming not only at the last day, but all the time. Every day the power that we will not use is failing from us. Every day the God whose voice speaks through all the inevitable necessities of our moral life is saying of the men who keep their talents wrapped in napkins, "Take the talent from him"; and since he will not enter into the perfect light, he must be "cast into the outer darkness."

THE LATE REV. C. C. PARSONS.

A hero died on Wednesday when the Rev. Charles Carroll Parsons, rector of St. Mary's parish, Memphis, fell a victim to the yellow fever. He was the famous Col. Parsons of the Fourth United States Artillery during the war, whose gallant conduct at Perryville brought him the honors of two brevets. Subsequently he fought with Custer on the frontier against the Indians. Later he was appointed assistant instructor of ethics and of English and military law at West Point, and while on this duty resigned from the army and entered the Episcopal ministry. In the army he was a friend of all young officers. By precept and example he kept many in the path of morality, who looked upon him as a model Christian soldier and gentleman. His

resignation from the service he adorned was prompted by a sincere conviction that the ministry offered a sphere of usefulness to him which the army did not afford. His faith was the inspiration of many noble deeds and great sacrifices, and entailed actual poverty. Personally, he was a warm-hearted man of most fascinating manners, a good husband and father. Intellectually, he was distinguished as a gentleman of culture and classical refinement. Physically, his bearing was most striking; erect, and with the aspect of one accustomed to command. His death, in the very prime of life, will be deplored by many whose gratitude and love he earned. Dying amid the scourge, we may be sure he did his duty nobly to afflicted and suffering humanity. The name of Charles Carroll Parsons deserves to be enrolled in the list of those martyrs who have died for their fellow-men. —*Troy (N. Y.) Times, September 8th, 1878.*

THE VACANT PLACES.

How much soever, in this life's mutations,
We seek our shattered idols to replace,
Not one in all the myriads of the nations
Can ever fill another's vacant place.

Each has his own, the smallest and most humble,
As well as he revered the wide world through;
With every death some loves and hopes must
crumble,

Which never strive to build themselves anew.

If the fair race of violets should perish
Before another Spring-time had its birth,
Could all the costly blooms which florists
cherish,
Bring back its April beauty to the earth?

Not the most gorgeous flower that uncloses
Could give the olden grace to vale and plain,
Not even Persia's gardens, full of roses,
Could ever make the world so fair again.

And so with souls we love, they pass and leave
us—

Time teaches patience at a bitter cost;
Yet all the new loves which the years may give
us

Fill not the heart-place aching for the lost.

New friends may come, with spirits even rarer,
And kindle once again the tear-drowned
flame,

But yet we sigh, "This love is stronger, fairer,
And better—it may be—but not the same!"

—*Anonymous.*

A BAD HABIT.

A gentleman cast a mild look of reproof on a young man, who had taken the name of God in vain.

"I am sorry, sir," said the young man, "that I have wounded your feelings by any word I have spoken."

"I confess," was the reply, "that I can never hear that holy and blessed name profaned without deep pain. As my Benefactor and Friend, to whom I owe every blessing, I am jealous of the honor of God."

"I spoke, sir, without thought. I meant no harm."

"I believe it, my young friend, but your Creator requires you to be thoughtful of His honor and of your duty to Him. As thoughtlessness cannot justify, neither can it be an excuse for any sin."

The young man looked serious, and said: "I admit that the use of profane language is neither necessary nor right; yet you must make some allowance, as it is the mere result of habit."

"This plea is not better than the other. Can you say to God, 'I profaned Thy holy

name because I was in the daily habit of doing it?' No man is forced to form a bad habit. To persist in any course of wrongdoing only adds to our guilt."

"I see that I have done wrong, sir; will you pardon me?"

"I am glad to hear this frank confession," and the gentleman held out his hand in a friendly way; "but the offence is against God. He alone can pardon. I have found Him a merciful God, slow to anger, and ready to forgive, and if you seek Him, through faith in Christ Jesus, forsaking every sin, you shall find mercy too."

"Accept my thanks, sir, both for the matter and the manner of your reproof. I will never swear again, nor take the name of the Lord in vain."

"A good resolution, if made in humble dependence on the grace of the Holy Spirit of God for help and strength. Farewell."

CHILDREN'S DEPARTMENT.

SUNDAY EVENINGS WITH THE CHILDREN.

Thirty-second Evening.

BY THE AUTHOR OF "THE SCHONBERG COTTA FAMILY."

One more little New Testament group or company bound to each other in the love of God comes before us—again a family group. We can scarcely say a whole family; a group of three—a mother, her mother, and her little son. They were of that Jewish stock transplanted into Grecian countries, from which so large a portion of the earliest Christians came. You know the names—Lois, Eunice, and Timothy. The mother had married a Greek; probably he was a proselyte to the Jewish religion; at all events, he evidently allowed his wife to bring up their son in her own faith. Perhaps the father died early; but whether that were so or not, the teaching, the religious life the knowledge of the Holy Scriptures, came not from the father, but the mother, and probably as much from the grandmother. If there had not been something strong and marked in the grandmother, it is not likely that St. Paul would have mentioned her.

From a child the two women had taught the boy to know the Jewish Scriptures. There was, it is believed, no synagogue either at Derbe or Lystra, the two places at one of which Timothy must have been brought up. The few Jews, therefore, who met together for prayer on the Sabbath day would have gathered at some meeting-place by the river, such as Lydia, the seller of purple, used to attend.

To Timothy, therefore, the chief religious influences would come from the lips and lives of those two women.

The glorious history of his mother's people, the stories of Egypt and the wilderness, and the royal days of David and Solomon, and the captivity and the rebuilding of the temple, and the hymns of praise and the wails of regret and repentance, the grand national history, the tender stories of Hannah and Ruth, the revelation of the Law, and the love of God, stole into his heart, before he could remember how, with the warmth of the best and earliest love he knew.

If, as seems so probable, Lystra was his home, think of the joy of these two Jewish women when two of their own countrymen,

the two friends Barnabas and Paul, came and drew all the people around them to listen to the good news that the Christ had come!

A lame man who had never walked, his feet having no power, was among the crowd, and St. Paul saw him sitting helplessly before him, and told him to stand upright on his feet, and he leaped and walked. The simple-hearted Gentile people thought the old golden days had come, and that the gods had come down to them, as the old legends said, disguised as men. The murmur ran round that the gentle, dignified Barnabas was Jupiter, and Paul, with his swift thoughts and ready words, was Mercury, with the wings on his words instead of on his feet.

They brought oxen and garlands, and would have sacrificed to them. And then how glad the two Jewish women must have been to see their countrymen refuse the worship in horror, rending their clothes as at the death of near kindred, and telling the people of the One God who made heaven and earth, and all men and things therein!

And then afterwards, how grieved they must have been to see their own countrymen, hurrying thither from the next city, turn the hearts of the Gentiles against Paul and Barnabas, until in a tumult of rage they stoned Paul in the streets, in the very place where they would have worshipped him; so that, wounded and crushed and bruised, he was dragged unconscious out of the city, through the very gates where he had forbidden the sacrificial oxen and garlands, and left as dead!

What a tumult must have been left in the hearts of Lois and Eunice when Paul came to life again and went away. This wonderful news that the King had come, that, scattered as they were in little groups throughout the world, yet bound together by their faith in one God, and their hope of one Anointed King, by their one temple and one holy city, at last the great promise to their nation had been fulfilled, fulfilled and lost, rejected by the rulers of their own people, and fulfilled for the whole world.

Lois and Eunice, the grandmother and the mother, were the first who believed it; "the faith was first in them." But by the time St. Paul came again to Lystra, all three, grandmother, mother, and son, were disciples.

What I want you to think of, dear children, in connection with this story, is what the aged and the young can be to each other. There can be, and often are, such blessed ministries, such tender links between the aged and children, between those in the generations of grandmother and grandson like Timothy and Lois.

The fathers and mothers are often worn out with the toil of providing the daily bread, or in some way with the heavy cares of life's busy, hot noonday, and the sweet, joyous morning and the quiet, peaceful evening suit each other. The old have treasures of the past to open to you, and you have treasures of fresh life and gladness and hope to pour out for them.

Children have a power of helping and cheering the aged that the busy, heavy-laden people in the ages between do not possess. Think of it, and use this gift of yours as much as you can, for it does not last long. Childhood soon dawns into busy working life, and the life of the beloved aged ones too soon dawns into the heavenly day. Use and redeem this precious time by helping their infirmities, infirmities which have come in serving you and yours, and use it as much

as possible by *learning and listening*. The aged have often precious stores of knowledge and mellowed wisdom which will soon be closed forever. That is their gift, and they like to use it. And it is one of the best lessons in the world to *learn to listen*, to listen patiently, and to listen really, so as to get the good of what you hear.

And now our evenings are over, and before all other things I want you to see that the deepest depth in all the love of these brothers and friends, mothers and sons, the aged and the young, was the love to God and to our blessed Lord. We can never love each other too much to please Him. The only thing that grieves Him, and will grieve us when the dear old family groups scatter and break up, is not to have loved each other gratefully, tenderly, naturally enough.

I only mean these readings as suggestions. If you look for yourselves in the Bible you may make acquaintance with many other little groups of friends and families quite as interesting as these have been to me, and, I hope, to you.

THE CRICKET.

BY A. M. D.

Chirp! chirp! where the clematis twines,
Chirp! chirp! on the bitter-sweet vines,
Chirp! chirp! where the red berries glisten,
Chirp! chirp! while the hollyhocks listen.

September.

Haste! haste! the moments are flying!
Roses are dead, and Summer is dying;
Bind up the grain in its bright golden sheaves,
Gather the asters, and gay-tinted leaves;
Let not the south wind's soft kisses beguile,
Frosts come with Autumn though sunny skies smile—

Chirp! chirp! chirp! chirp!
Chirping his warning, sits cricket the while.

October.

Hark! hark! how the ripe nuts are falling
Down in the wood, where children are calling:
Near the brown corn-field, where bright pumpkins glow,

Hoarsely and solemnly caws a lone crow.
Cold falls the eve, with a mist on the river,
Gentian and golden-rod tremble and shiver.
Chirp! chirp! chirp! chirp!
Hunter's moon rises, and forest birds quiver.

November.

Hush! hush! the year's work is over;
Honey all gathered from out the red clover.
Away and away fly the birds o'er the seas,
Leaving an echo of song on the breeze.
Dismal the wood, where leaves, withered and sere,

Silently fall on the rippleless mere.
Chirp! chirp! chirp! chirp!
Winter is coming to close up the year.

Chirp! chirp! mournfully, slowly,
Chirp! chirp! sadly and lowly;
Chirp! chirp, for bright hours fled,
Chirp, chir—p, poor cricket is dead!

A RECIPE FOR A RAINY DAY.

"What shall we do?" whined Bobby; and "Vat sall ve do?" echoed the baby, as the two pairs of short legs trotted into the mother's room for about the tenth time in half an hour.

It was such a rainy day. Not a mild little Summer rain, that boys in thick coats and rubber-boots would not mind at all, but only have a good time splashing about in the gutters in, but a rain that roared, and poured, and bounded; that beat the flowers from their stems, and the leaves from the trees; that turned the gravel walks into canals and ponds, and the carriage-way into a boiling river.

Every one was in-doors, and not even a stray market wagon hurried by. There was nothing at all for the children to look at out of the window but the tumbling rain and the wind-beaten trees; for all the birds and dogs were safe under shelter; and the six children who lived in the pretty stone house on the hill were having a hard time of it.

At least four of them were. Bell and Bess, the twins, were having a very nice time, or would have been if "those children," as they were apt to call the four younger brothers and sisters, would only have left them alone; for Bess was hard at work on her beloved and particular scrap-book, with a good deal of litter of paste, scraps of paper, and pictures; while Bell was busy with her recipe-book.

The girls who went to Miss Woodruff's school were always busy making something out of school hours. For a while it was book-marks, and many were the wonderful results their nimble little fingers performed, with the help of card-board, beads, worsted, and silk. Then it was lamp-mats, and the eye was bewildered with the astonishing results of blue and crimson, yellow, green, and red. Just now some one had proposed that it would be an excellent plan for each girl to have a recipe-book, just like her mother's, and Mr. Brown, the man who kept the one bookstore in the place, wondered very much what made his small blank books in such sudden demand, for each girl, of course, must have one. Then small fingers were busy again, and old recipes from mamma's books were copied, new ones were eagerly sought for; and to-day, with her book but half full, Bell was struggling painfully over a long recipe for the making of brown bread, which she did not understand at all, and which, away down in her heart, she was very sure she should never want to use.

And all this time, while I have been telling this long story, the two little boys were trotting into the room, with their mournful appeal; and down the nursery stairs came every now and then a sharp cry, the sound of a vigorous thumping, or a still more vigorous "Now, Harry, leave me alone!" or a howl of "Mamma, Harry's bothering me!" Poor mamma had a bad headache, but, though dizzy and miserable, had been doing her best to amuse the two little boys by improvising string harnesses, paper caps, and wonderful arrangements of feather-dusters for feathers, until she had been forced to curl herself upon the sofa, with her head away from the light.

The little boys—coming to grief by their tall feathers falling down into the lower hall when they both looked over the balustrade of the stairs to see what the cat was doing—trotted in again, only to meet with a decided "Hush! you must be quiet!" from Bell, and a gentle "Little ones, you must run away upstairs," from grandma, who was knitting in her easy-chair by the fire.

"But what shall we do?" Bobby had whined in a more doleful key than ever, and baby had echoed it. Then the two had climbed the stairs to the nursery, and only seemed to add to the general unhappiness up there, judging from the sounds that found their way downstairs; for Nurse Sarah was busy ironing, and there was no one to make the children happy.

"There! that's done at last," sighed Bell, wiggling her tired inky fingers and looking musingly down at the page in front of her, covered with long straggling letters. "It's a great deal of trouble to copy recipes, don't

you think so grandma? and I'm sure I don't know what I shall copy next."

"Would you like to have me give you an entirely new one?" said her grandmother, without looking up from her knitting. "It is one I'm sure you have never thought of; but perhaps you had better not write it down until you hear what it is, and even then couldn't it be best to try it first before you put it into your book? That was always my plan with my recipes. Here it is. 'Take one cupful of unselfishness, one cup of love for mother, another cup of love for your little brothers and sisters, a whole pound of wishes to make other people happy, and a very small teaspoonful of wishing to be happy yourself.' Beat it all up together, and see if it does not make the nicest kind of an afternoon for everybody."

Mamma had opened her eyes, and was smiling a pale smile at her little daughter. Bess was sliding her pictures together and picking up the scraps from the carpet in a great hurry, and looked up long enough to say, with a queer little smile:

"I know what that means. You want us to go and play with the children."

Grandma smiled and nodded back, saying, "What a clever girl to learn recipes," and Bell giggled, bit her lip, and frowned, stared out at the dashing rain for a few moments, and then, as if she was trying to swallow something very unpleasant, said:

"I'll try it," and ran out of the room and up stairs two steps at a time, leaving

her book, ink, and pen for careful Bess to pick up and put away before she followed her.

Things looked very uncomfortable in the nursery. Amy was trying to have a grand house-cleaning, and the contents of the great baby-house in the corner were scattered far and wide around her. Harry had been pretending to help, but instead of that had upset the bowl of water in which the little girl was washing the dolls' best tea-set; had broken the legs off from two chairs; had made all manner of fun and a good many faces at Augustus Adolphus, the gentleman doll, besides flourishing him about until his very insecure legs rattled in their sockets; and now that the baby and Bobby had come to his assistance, no wonder the little girl took refuge behind her very dirty apron, and was sobbing out her woes in its sympathizing folds.

Poor Bell stood in the door, looking dolefully around her. Certainly it wasn't a very encouraging picture—the noisy, teasing boys; Amy's sobs and tears; the dreadfully littered room; and the dashing rain outside. But there is something, after all, in being the oldest sister, and being useful. So when Bess skipped up after her, the two fell to work, and in a very few moments, if there

was no sunshine out doors, there was in; for the house-cleaning was given up for that day, and Bell's and Bess's skilful fingers soon restored the doll's-house to its usual order, while the others sat around and admired.

"Now, let's play keeping house," said Bell, banishing the last thoughts of what she would really like to do, as she put the last chair in its place, bent on keeping her word to grandma. "Bess, you take that corner and I'll take this. You have Amy and Augustus and the china doll for your children, and Harry'll be your husband; and I'll take the baby and Bobby for my children. Who'll be my husband? Oh, nobody. I'll play what is gone off on a long journey, and the children'll go down to the office and get me letters from him every day. I'll have the wax doll for my child too. Come, Bobby and baby."

So very quickly, as if by magic, two noble mansions, built of chairs and shawls, appeared on opposite sides of the room. Small the doors were, and rather low down. In fact the whole family were obliged to go down on

"Between the dolls, you know. We'll have it just like Miss Mary's, and Amy and the baby shall be the bridesmaid and groomsman, because they're so little. Daisy is such a lovely doll, she ought to have been married long ago; but who can she marry?"

"There's nobody but Augustus!" and Bell held up the forlorn black gentleman doll.

How the children laughed! for the young gentleman in question had certainly seen his best days. His coat of red worsted was a good deal worn in several places; a stitch had broken, and ravelling showed the distressing fact that his body was made of cotton wool; his legs were very loose, and his toes turned gracefully in; one arm had lost a hand, and his one bead eye gazed wildly straight in front of him. But what of that? The children were sure that Augustus was possessed of many virtues. Had he not endured cheerfully, for no one knew how many nights, going to bed with the baby? and was he not always found in the morning, wide-awake but uncomplaining, no matter where the baby had

finally thrown him?

So Daisy, without having very much time to think about the matter, was hurried into her best dress, and after a triumphant march about the room, supposed to be in carriages on their way to the church, the company assembled about Harry, who, holding the two dolls, chanted these lines:

"Now you're married, you must obey;
You must be true to all you say;
You must be kind, you must be good,
And make your wife chop all the wood."

Which last command, I'm sure, I hope Augustus did not obey.

There was a grand reception after the wedding, in which the groom had his one hand so vigorously shaken that it came off; but that, I'm sure, was a trifle hardly worth mentioning. And during the wonderful dance which followed—that consisted of a series of twirls and whirls, and a graceful waving of an old shawl, in which Bess and Bell alone appeared, while the other children and the dolls looked admiringly on—they were more astonished than you can possibly imagine to hear the ringing of the tea-bell. Mamma was in the dining-room, her head quite well again after a quiet nap, and she had a very loving, grateful kiss for each of the twins, as the children rushed up to tell her what a nice time they'd been having.

"I love to play when Bell and Bess play, said Bobby, rubbing his soft cheek against Bell's shoulder. "They're such good sisters when they play with us. A great deal gooder than when they make scrap-books."

"How do you like my recipe?" whispered grandma to Bell, as they sat down to the table. And the little girl, happier than any one else,



NOW YOU'RE MARRIED.

their hands and knees and crawl through, instead of walking in and out; and so crowded were they in their houses, these large families, that when night came—as it seemed to do pretty often—they covered the whole floor of the house with their beds, and even then were obliged to sleep with their heads and feet under the chairs. But such drawbacks are very slight in happy households; and the children of the two families caught any amount of whooping-cough and scarlet fever very cheerfully, and were cured of them by their mammas, with the help of judicious doses of sugar and water, quite as cheerfully. The two families paid innumerable visits; and Mrs. Bess's husband was able to earn a great deal of money in no time at all, to judge from the little time he remained down at his office; while Mrs. Bell's letters arrived as rapidly as the baby's short legs could travel between his mother's house and the closet post-office.

A grand ball was given; a picnic, which the whole company of dolls were urged to attend. Calls were made and returned; and then, as the children began to wonder what they could think of to have happen next, Bess suggested a wedding.

because she had been unselfish, and trying to make the others happy, whispered back:

"Ever and ever so much!"

You big sisters who read this little story, please try Grandma Hammond's recipe some rainy afternoon, and see if you do not agree with Bell that it is a very good one indeed for any one to have in her recipe-book.

THE CHURCHMAN COT.

MY DEAR CHILDREN: Is it possible that all the little Churchmen in the land have forgotten the Churchman Cot and St. Luke's Hospital in Chicago, where it is to be? I cannot forget it, because I am the president of it, and for two weeks now I have not seen one single offering in the well-known place where we look for them. Surely you are not going to let this beautiful work of yours rest unfinished? I think it is merely the hot weather that has put it a little out of your mind. Now that the cool days are commencing, and you are coming back from vacation, and school is beginning, I know the Cot Fund will come back also. Let me see if I cannot revive your interest by telling you of some sick children who are in St. Luke's Hospital now, who have been there all Summer, some of whom are, alas! likely to be there for weeks and months to come. There is Marty, a little curly-headed boy, five years old. He had lain in his little crib for months, unable to walk; often unable to sit up in bed—too sick even to speak to you when you came near him. His spine was crooked, and even the wonderful plaster jacket, which a noble doctor in New York has invented to help people with weak spines to walk, could not be put on him; he was too ill to bear it. I used to say to the nurse, "Poor Marty, he will soon be in paradise;" for it did not seem possible for him to live. But care and Dr. Owens's skill has done wonders for him; and now, with a plaster jacket, and a funny iron machine on his leg, and a pair of crutches, Marty can get about the room and go out on the porch, and you can hear him singing and laughing all day long. I do not think he will ever be strong, but he is so much better that one can scarce believe it is the same Marty. He has lots of playthings, for our little hospital people never want for those. Indeed, we sometimes have to put some away until the old ones get worn out. But we always let the children take away all that has been given them, and some have quite a large box full when they leave us.

But let us go to another bed. Ah, how very sick this little boy is! Such a pretty boy, too, and it is easy to see that he is a Jew. He would play in railway stations and jump on cars, and one day he missed his jump and fell, and the car wheel passed over his arm and tore it all to pieces. Then he was put on a stretcher and brought to St. Luke's; and would you believe it? he is the hundredth boy we have had at St. Luke's hurt in the same way. I hope all the boys who read this will resolve never to jump on cars, or in any way to play about cars. He suffers very much. His great black eyes look at you so pitifully. His arm had to be cut off close up to the body. He is a dear little boy, and we are all very kind to him, and his Jew friends are, as they always are, wonderfully attentive and thankful. He will get well, but only after months of weary illness and trying pain. And I might go on to tell you of Emma and Annie, and a dozen more little girls and boys whom we have, but these two will, I think, be enough to make you set to work

again about the Cot. It is almost done now, and I do wish you would work hard, so that it may be made a Christmas present to the hospital. Commence immediately, so that I may soon read a long list of subscribers in my CHURCHMAN. You do not know how eagerly I open it, and how glad I am when I find a good number. God bless you, children, and believe me

Your grateful friend,
CLINTON LOCKE,
President St. Luke's Hospital, Chicago.

Contributions to "The Churchman Cot" at St. Luke's Hospital, Chicago, for the week ending Monday, September 16th, 1878:—

Fallis E. and Saadi B. Howe, proceeds of a child's fair, Bristol, R. I.,	\$3.11
D. S. D. M.,	75
Louis M. Vail, my fourth birthday, in memory of my dear mamma, Geneva, N. Y.,	1.00
S. M. G., in thanks for her little brother's recovery, Sioux City, Iowa,	1.00
Receipts for the week,	\$5.86
Total receipts,	\$2,710.45

FOR BIBLE CLASSES.

SCHOLARS' LESSON PAPER.

Fourteenth Sunday after Trinity.

SEPTEMBER 22D, 1878.

- Second Evening Lesson—I. St. Peter i.
I. By whom was this Epistle written?
II. To whom was it addressed?
III. When was it written?
IV. Whence was it written?
V. What is meant by "elect according to the foreknowledge of the Father"?
VI. What is shown in verse 2?
VII. What is meant by a "lively hope"?
VIII. What is meant by "an inheritance incorruptible and undefiled"?
IX. What is it in which they "greatly rejoice," in verse 6?
X. What are the "manifold temptations" here spoken of?
XI. What is shown by "whom having not seen, yet love"?
XII. What is the salvation of which the prophets have inquired?

HELPS TO TEACHERS.

Question First.—It is undisputed that this epistle is written by St. Peter, whose name it bears. It is important to notice that there is in it no claim of any superiority over the other apostles, and no hint of any claim; and the title given to himself is one which, because of its equality with the other apostles, impliedly excludes any authority over them. It is written by "Peter an Apostle."

Question Second.—It has been greatly disputed whether this was written to Jewish Christians exclusively, or to Gentiles also. Some have said to "proselytes of the gate." The best opinion is that it was addressed to all in the Church. It would be difficult to reconcile chap. iv., verse 3, with the theory of an address to Hebrew Christians solely. St. Peter may have looked upon the Church as the true Israel—the continuation of the ancient commonwealth; hence all admitted into it became theologically Jews. Hence he addresses them as "exiles of the dispersion" in Pontus, Galatia, Cappadocia, Asia, and Bithynia. These countries were—first, Pontus, lying on the northern side of the peninsula now called Asia Minor, and bordering on the Euxine; second, Galatia, the home of the Eastern Gauls (as Thrace of the Western), which lay in the mid region of the modern Anatolia. Bithynia and Pontus lay on the north, Asia on the west, Cappadocia on the east, Pamphylia and Cilicia on the south. Thirdly, Cappadocia was the most eastern of these provinces; Asia, the præconsular territory which bordered on the Aegean, the most westerly. Bithynia

extended from the sea of Marmora to the western limits of Pontus. The boundaries of these territories were constantly changing, according to the needs or caprices of the imperial government at Rome.

Question Third.—The date of this epistle is conjectural, but there seems to be some evidence that it could hardly have been earlier than the close of St. Paul's ministry. It speaks of persecutions, general, and directed against the whole body of Christians. It alludes to St. Paul's epistles in such a way as to include the later as well as the earlier, and it is addressed to Churches once in St. Paul's own care, which could hardly have been the case before St. Paul was no longer over them.

Question Fourth.—The place of writing is called by St. Peter Babylon. There is no other reason than the Romish tradition of the twenty-five years' bishopric of Rome for supposing that the latter city was intended by this mystical name. On every other account the literal interpretation seems preferable. The order of the Churches is just that which one writing an encyclical letter from Babylon would follow, and marks the course it would take in being sent from Church to Church. The use of Babylon for Rome belongs to the Apocalypse exclusively, where the whole tenor of the writing is prophetic and mystical. There is no reason why St. Peter, the apostle of the circumcision, should not have labored in Babylon, where many Jews of those families who did not return to Jerusalem in the restoration under Cyrus were to be found. It is the more striking, too, that the apostle who was foremost at the Day of Pentecost should be found at the city whence the first dispersion of races set forth.

Question Fifth.—This is election to the privileges of the Gospel. The thought is here the source rather than the nature of the choice. The fact of their election in this sense was manifest. They were elect because they had become Christian believers, that is, election made them such. They were elect to the hope of salvation. That they were elect to the certainty of salvation neither St. Peter, nor any other, nor themselves, ever could know.

Question Sixth.—The coupling of the three Persons of the Blessed Trinity in this manner shows that St. Peter held that faith. The foreknowledge of God the Father, the sanctification of the Spirit, the sprinkling of the blood of Jesus Christ are three elements of the self-same thing—the salvation of the disciples. Could any Unitarian, especially a Jew educated in monotheism, possibly use such terms in such a way? Certainly not.

Question Seventh.—"A lively hope" means both a living hope and also a hope which is life-giving. It is a hope which is lasting; not temporal merely, but lives beyond the grave. The English word lively has lost its original sense, and would better be translated anew as "living."

Question Eighth.—The inheritance is of the heavenly Canaan—which is incorruptible, that is, indestructible; undefiled, that is, pure and holy; and unfading, that is, eternal; in which three things it was in strongest contrast to the earthly inheritance of their fathers, the Canaan of Mosaic promise, now taken away or about to be defiled by sin and idolatry, and certainly not unfading.

Question Ninth.—"Wherein ye greatly rejoice," or exalt, refers to the last season, the time of the end, which St. Peter was then expecting. They were to greatly rejoice in it, because it was to make all things right, and was the hope of the Lord's second coming. (Note the early Christian view of Advent.)

Question Tenth.—There is strong reason to suppose that a time of general persecution was impending over the Church. It was imperial, not local, and began under Nero, by whom the Christians, as such, were marked out as enemies to the empire. The Christians, as such, were now exposed to it, being called by their enemies "evil-doers," malefactors; in

ner words, to be a Christian was presumed to be a criminal.

Question Eleventh.—This shows that the date of the epistle was probably as late as that commonly assigned. Since St. Peter speaks of them as not likely to have seen Christ or to have been among His personal disciples, it points to a generation younger than that which visited Jerusalem at the date of the crucifixion.

Question Twelfth.—St. Peter here thinks of the collective salvation of the new Israel, the restoration and prosperity predicted in glowing terms by Isaiah and others, and which was not borne out by anything in the temporal condition of the Jews. As in his view Christianity is the completion of Judaism, the prophecies unfulfilled in Judaism must be fulfilled in Christianity. St. Paul thinks of Christianity as a new system into which Jew and Gentile, the Mosaic law and the heathen half-truths, were to be absorbed and to disappear. The whole truth of the new dispensation lay in the combining of these two beliefs. Christianity did not so much supersede as develop the former two dispensations.

BALDWIN THE CLOTHIER is showing the new shapes and fabrics for kilts and boys' suits in three stores—Broadway and Canal street, Broadway and Tenth street, and in his only branch store out of the city, the South-east corner of Fulton and Smith streets, Brooklyn. Baldwin leads the retail clothing trade of this country. His patterns are sought for by European dealers.

On my return in October I shall introduce into my practice Dr. Wm. C. HORNE's method of regulating Children's Teeth, which has been successful in some two hundred cases, saving one half the time, patience, and money.
J. SMITH DODGE.

CHURCH CUSHIONS, Cotton Felt Mattresses and Patent Spring Pillows, manufactured by the American Carpet Lining Company, New York and Boston.

PROTECT YOUR CARPETS by using the Moth Proof Carpet Lining. Use only that manufactured of Cotton and Paper. American Carpet Lining Co., New York and Boston. For sale by all carpet dealers.

MILK OF MAGNESIA immediately neutralizes acidity of the stomach, banishes headache caused by indigestion, and overcomes the constipation of children. Sold by druggists.

STERLING GOODS.

Every buyer of a watch wants not only a good time-keeper, but an article of which every part is strictly as represented.

No charge of imposition and fraud can be brought against the AMERICAN WATCH COMPANY, whose WALTHAM watches are so famed for their uniform excellence. The cases of their old watches are made of "eighteen carat" gold, which is as nearly pure gold as can be made durable.

In like manner, their silver watch cases are made to the English Government standard, and contain only 75-1000 of alloy, and are stamped "Sterling Silver." Every purchaser of either a gold or silver American Watch, manufactured at WALTHAM, gets the worth of his money, not only in the perfection of the works, but in the quality of every ounce of metal employed. Their General Agents are

ROBBINS & APPLETON,
New York.

A MEMORIAL BRASS TABLET, in memory of WILLIAM WELSH, is to be placed in St. Mark's church (Frankford), Philadelphia. It is on view for a few days at No. 13 Bible House, Astor Place, and is handsomely executed from designs of

COX & SONS, London.

Special Notices.

LETTER FROM DR. TWING.

22 BIBLE HOUSE, NEW YORK, Sept. 12th, 1878.
JOEL MCCOMBER, Esq., 52 East 10th Street, New York:
Dear Sir:—For a period of more than three years I have depended wholly on you for my boots and shoes, and I have no hesitation in saying that I have never experienced so much satisfaction in the use of those of any other maker as in tht of yours. I have found real comfort in wearing them, and have found them far more enduring than any before worn by me.

You certainly seem to have discovered the secret of making people easy and comfortable in the use of articles which before made them very uneasy and uncomfortable, to say nothing about the almost torture to which it has subjected, and still subjects, not a few.

The trial of one pair of your shoes did more to convince me of the real value of your secret than any assertion, discussion, or explanation of it could possibly have done. The best thing I can do for you and for my suffering friends, if I have any who are suffering from tender and ill-treated feet, is to suggest that they will, as I verily believe, find their advantage in following my example.

Very truly yours,
A. T. TWING.

I will send a Pamphlet, descriptive of my Patent Boots and Shoes and Patent Lasts, free to all who mention THE CHURCHMAN in their application.

JOEL MCCOMBER, 52 East 10th Street, New York,

MENSMAN'S PEPTONIZED BEEF TONIC is the only preparation of beef containing its entire nutritive properties. It is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; and in every form of debility, particularly if resulting from pulmonary complaints. It is friendly and helpful to the most delicate stomach. CASWELL, HAZARD & Co., proprietors, Fifth Ave. Hotel Building, and Sixth Ave., cor. 39th st., New York.

Dr. Spinola's German Asthma Remedy is a vegetable powder which, when ignited, and its smoke inhaled, gives instant relief. It is a sure cure. Price, by mail, One dollar. Address F. E. TUCKER, 33 North Lime street, Lancaster, Pa.

INSTRUCTION.

For other school advertisements see last page.

SEABURY DIVINITY SCHOOL,
Faribault, Minnesota.
FULL THEOLOGICAL COURSE, Also PREPARATORY DEPARTMENT.
School Year begins September 21st.
Address REV. GEORGE L. CHASE, Warden.

THEOLOGICAL SEMINARY OF THE DIOCESE OF OHIO
AND
KENYON COLLEGE, GAMBIER, OHIO.
BOTH INSTITUTIONS IN FULL OPERATION.
Kenyon College opens September 5th.
Theological Seminary opens October 3d.
For Catalogues, address The Rev. WM. B. BODINE, D.D.

ALEXANDER INSTITUTE, A Military Boarding School, at WHITE PLAINS, WESTCHESTER CO., N. Y., 22 miles from the city. Boys prepared for Business or thoroughly fitted for College. For Circulars and full information, apply to the Principal, OLIVER R. WILLIS, A.M., PH.D.

AMERICAN AND FOREIGN TEACHERS' AGENCY.
Miss M. J. Young, after thirteen years' successful experience, is fully prepared to recommend Principals, Professors, Lecturers, Tutors, and Governesses for schools and families; positions to teachers, and good schools to parents.
Call on or address MISS M. J. YOUNG,
28 Union Square, New York.

A MILITARY BOARDING SCHOOL, Port Chester, N. Y., O. WINTHROP STARR, A.M., Principal. Limited to 25 boys. House has all modern improvements; gas and steam heat in every room; bath-rooms, etc.; grounds comprise 5 acres; instruction thorough. Terms moderate.

ATLANTIC MILITARY INSTITUTE, near Yale College, Hamden, Conn. Rev. J. E. & W. M. WALTON, Principals. Catalogue on application.

BALTIMORE—MOUNT VERNON INSTITUTE,
ENGLISH, FRENCH, AND GERMAN
Boarding and Day School for Young Ladies,
No. 46 MOUNT VERNON PLACE.
Mrs. MARY J. JONES and Mrs. B. MAITLAND, Principals.
The 19th Annual Session will commence Sept. 19th. For circulars with terms and references address the Principals.

BISHOP BOWMAN INSTITUTE,
A Collegiate School for Young Ladies.
Corner Penn Avenue and Fourth Street, Pittsburgh, Pa.
The next session of this School will begin Monday, September 3d. Course of Study comprehensive. Both Day and Boarding pupils received. For information or admission address the Rector,
Rev. R. J. COSTER, A.M.

BISHOPSTHORPE, a Church School for Girls, BETHLEHEM, PENN.,
Commences its 11th year September 18th, 1878. Number limited. Apply for Circulars to
Miss FANNY I. WALSH, Principal.

CANADA.
Trinity College School, Port Hope,
will reopen for the Fourteenth Year, on Sept. 15th, with a staff of eight Masters. New Buildings and large Play-grounds. Military drill. Fees (inclusive) \$225 per annum. Apply to
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INSTRUCTION.

BROOKE HALL FEMALE SEMINARY,
MEDIA, DEL. CO., PA.
The Fall Session of this well-known institution will open on Monday, Sept. 16th. For Catalogues apply to
M. L. EASTMAN, Principal.

CANADA
HELLMUTH LADIES' COLLEGE,
LONDON, ONTARIO.

Handsome, and spacious buildings and new Chapel. Unsurpassed for situation and healthfulness. Ventilation, heating, and drainage perfect.

The GROUNDS comprise 140 acres of land.
President and Founder, the Right Rev. I. Hellmuth, D.D., D.C.L., Lord Bishop of Huron.

The aim of the Founder of this College is to provide the highest intellectual and practically useful education for the daughters of gentlemen at very moderate charges.
The whole system is based upon the soundest PROTESTANT CHRISTIAN PRINCIPLES as the only solid basis for the right formation of character.

FRENCH is the language spoken in the College, and a French Service is held in the Chapel every Sunday afternoon.

The College is under the personal supervision of the Bishop, with a large staff of English and Foreign Professors. The MUSICAL Department is under the management of MISS CLINTON, who holds certificates from SIE STERNDALE BENNETT and CIPRIANI POTTER.

Board, Washing, and Tuition Fees, including the whole course of English, the Ancient and Modern Languages, Calligraphy, Drawing and Painting, use of Piano and Library, Medical attendance, and Medicine, \$350 per annum.
A liberal reduction for the daughters of clergymen.

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CATHEDRAL SCHOOLS of the Diocese of Long Island
At Garden City, N. Y.

The next year will begin on the 11th of September, 1878. Examinations for entrance will be held on the 9th and 10th. New pupils must present themselves on the 9th.
For further information, and for Circulars, address,
The Rev. JOHN CAVARLY MIDDLETON, Warden,
(Until Sept. 10th at Glen Cove, N. Y.)

CHARLIER INSTITUTE,
On Central Park, New York City.

Boarding and Day School for Boys and Young Men of 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, and Business.
French, German, and Spanish spoken and taught thoroughly.
New building, erected purposely, a model of its kind.
Prof. ELIE CHARLIER, Director.

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MR. AND MRS. WM. SHALER JOHNSON'S SCHOOL
FOR YOUNG LADIES AND CHILDREN
will reopen Sept. 12th. Boarders \$300 per annum.
Mrs. Johnson was formerly Miss C. G. Robertson, of the Misses Robertson's School.

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A Church Boarding and Day School for Girls. The Christmas Term of the Thirteenth Year begins Sept. 9th 1878. For circulars address
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DIOCESAN SCHOOL FOR BOYS.
Founded, 1842.

The buildings have been thoroughly renovated and improved. The healthfulness and beauty of the location are proverbial. Reopens Sept. 11th. For circulars, address as above, HENRY O'NDERDONK, A.M., Principal

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THREE SESSIONS PER ANNUM.

School Year from Sept. 15th to June 15th.

Charges for boarding pupils per school year, from \$200 to \$300, according to grade.
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TWENTY-NINTH ANNUAL SESSION begins on Thursday, 12th September, 1878. Situated on Philadelphia & Reading Railroad, forty miles from Philadelphia. For Catalogues, containing terms, etc., apply to
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DE GARMO INSTITUTE, Rhinebeck, N. Y.,
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Fits Boys and Girls for College or Business at reasonable rates. For particulars apply to the Principal.

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INSTRUCTION.

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Under the patronage of His Excellency Earl Dufferin, Governor-General of Canada, and the Lord Bishop of Huron. Tuition in all branches except Music and Drawing, with Board and Washing, \$240 per annum. Pupils entering under twelve, \$20 per annum for the entire course. Military discipline and drill. Inexpensive uniform. Address Rev. H. F. DARNELL, D.D., Principal, London, Ontario.

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A CHURCH FAMILY SCHOOL FOR BOYS.
The situation is in the country, on the bank of the Merrimack River, and is healthy and attractive. The number of pupils is limited. The thirteenth year will begin Tuesday, September 10th, 1878. Address the Principal, LLOYD W. HIXON, M.D., Newburyport, Mass.

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This English and French Boarding and Day School for Young Ladies will reopen Sept. 19th. For circulars or information apply to MRS. H. P. LEFEBVRE, Principal.

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Private instruction a specialty. Terms largely reduced. The Thirtieth Year will open September 4th. Address REV. A. A. GILBERT, A.M., Principal.

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Assisted by five resident teachers. A Junior and Senior Department, each occupying a separate building. Terms: Juniors, \$375 per annum; Seniors, \$400 per annum. Special terms for Sons of the Clergy. Three sessions in the year. The next session begins September 11th, 1878. For circulars, address the Principal, Cheshire, Conn.

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W. C. WILLCOX, M.A., Principal. Boys prepared for College, business, or the United States Naval and Military Academies. Boys under Church Influences. For Catalogues or admission address Prof. THOMPSON, Secretary Faculty.

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Miss Montfort's School for Young Ladies. For Circulars address Miss MONTFORT.

HOME INSTITUTE, Tarrytown, N. Y., A BOARDING AND DAY SCHOOL FOR YOUNG LADIES, will reopen on Wednesday, Sept. 11th. For circulars, address MISS M. W. METCALF, Principal.

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A pleasant and healthy Home and School for motherless children under twelve years of age, where they will receive watchful care and judicious teaching. For references and further information please address Mrs. M. L. READ, No. 181 Capitol Avenue.

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Recommended by the Rev. C. A. Maisson, S. A. Albion, L.L.D., and Prof. E. J. Houston. MISS M. G. CONNELL, Principal, Kingessing, Philadelphia.

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FOR YOUNG LADIES AND CHILDREN, GERMANTOWN, PENN. (ESTABLISHED 1837). The School will reopen Wednesday, September 11th. For Circulars apply to MISS E. CLEMENT.

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A HOME SCHOOL FOR BOYS.
Scholars can enter at any time. Christmas Term begins Sept. 5th, 1878. For Catalogues, apply to the Principal, J. F. NELSON, C.E. & M.E.

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MOUNT HOLLY, N. J.

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English and French Boarding and Day School FOR YOUNG LADIES AND CHILDREN,
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Boarding pupils limited to sixteen. German and French resident teachers; English and German Kindergarten; Private class for boys; Special advanced classes and Art class in October. Punctual attendance requested on THURSDAY, SEPTEMBER 26th.

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General correspondence invited, with a view to the improvement of method in teaching. Inexperienced teachers assisted.

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Judicious teaching and motherly care. Young children a specialty. Highest references. Reopens Sept. 28d.
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INSTRUCTION.

MISS MARY E. STEVENS'S (Formerly Miss M. E. AERTSEN and Miss M. E. STEVENS)
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Fall Session begins September 19th, 1878.

MISS S. B. MATHEWS'S Boarding and Day School for Young Ladies, SUMMIT, NEW JERSEY, will open Tuesday, October 1st, 1878.

MISS RANNEY'S
Boarding and Day School for Young Ladies,
ELIZABETH, NEW JERSEY,
Will be reopened on Wednesday, 18th September, 1878.

MR. CHURCHILL'S SCHOOL IN NEW YORK,
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Term begins September 24th.

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assisted by MISS THURSTON, will reopen her ENGLISH, FRENCH, and GERMAN BOARDING AND DAY SCHOOL for Young Ladies and Children, No. 52 West 47th street, New York, on Wednesday, September 25th. Great prominence given to MUSIC. The Kindergarten will reopen October 1st.

MRS. J. H. GILLIAT'S
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Newport, R. I.,
Reopens Thursday, September 26th.

MRS. JOHN J. ROBERTS AND MISS WALKER'S
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CONNECTICUT, Stamford.
MRS. RICHARDSON'S ENGLISH, FRENCH, and GERMAN BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
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MRS. SYLVANUS REED'S SCHOOL.
Nos. 6 & 8 East 53d St., New York,
A CHURCH SCHOOL FOR YOUNG LADIES.

French and German Languages practically taught. Thorough training in Primary and Secondary Departments. The Course of Study in the Collegiate Department requires four years, and meets all the demands for the higher education of women. The health record of this School from the beginning proves that a high standard of health and a high standard of scholarship are entirely compatible.

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ENGLISH AND FRENCH BOARDING AND DAY SCHOOL for Young Ladies and Children, 26 West 39th street, reopens Sept. 26th. Lecture course commences 1st Nov.

NEW YORK CITY.—A few Vacancies in a first-class School. To pupils who can bring good references and of limited means, a reduction in tuition will be made. Address "SCHOOL," 122 West 42d Street, New York City.

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Rev. D. G. WRIGHT, D.D., Rector.
The facilities for a thorough and finished education are second to none, while no effort is spared to make this a REFINED, CHRISTIAN, and HAPPY HOME FOR PUPILS. For circulars, containing terms, references, etc., please address the RECTOR, Poughkeepsie, N. Y.

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A HOME BOARDING SCHOOL FOR LITTLE BOYS. Two and a half hours from New York. Half hour from Philadelphia, Pa. Charges moderate; number limited. Ninth year begins Monday, 9th September, 1878.
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